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SUGGESTIONS ON THE DEFECTS AND MONOPOLY OF THE  
AUTHORIZED VERSION OF THE BIBLE.

At the present moment, when the public mind is strongly directed to the question of the Bible monopoly, we do not feel ourselves at liberty to withhold from our readers the following long, but interesting and able letter on that subject. The questions our gifted correspondent discusses are not, however, new to our readers. A revision of the authorized version was first entertained in our pages twelve years ago, and as many papers have appeared in this Magazine on that part of the subject.\* The state of the version, and of the monopoly, has been also considered in several papers,† and we think the time has fully come when, to use a Scottish phrase, "action should be taken in this matter." We do not, of course, pledge ourselves to an approval of the mode our friend suggests, but submit the whole to the consideration of our intelligent readers.—EDITOR.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

MY DEAR FRIEND,—Perhaps the subject upon which I now write may have already attracted your attention, or been suggested to it by others, and be among the plans which the committee of the Congregational Union have it in contemplation to propose, for the benefit of our denomination, and the advancement of scriptural knowledge. But in ignorance of this being the case, I put down my thoughts upon a point which I think it important and desirable for us to entertain, and place them at your disposal, to be consigned to oblivion, or otherwise treated, as your judgment may determine. The topic I wish to moot is, the

\* Vide Cong. Mag. 1828, p. 302—1830, pp. 79, 120, 176, 179, 237, 242, 526—1831, p. 76—1837, pp. 355, 431.

† Cong. Mag. 1832, pp. 24, 93—1833, pp. 229, 334, 665.

feasibleness and advantage of an edition of the New Testament being executed under the auspices of the Congregational Union, as a preliminary step to an edition of the whole Bible; and let me beg you will suspend an opinion upon this project until I have fully explained myself respecting it. For this purpose a few introductory observations are necessary.

I. I think it impossible for two opinions to exist among impartial persons, as to the gross impropriety of the dedication to King James, prefixed to the present authorised version. I am willing to believe that the divines who drew it up, and those who sanctioned it, were not so fully acquainted with the character and daily habits of that monarch as we are; and that James, at that period of his life, was not so completely addicted to vicious practices, as it is now notorious he was, during the greater part of his English reign. The character of monarchs is not so fairly estimated by the men of their own generation, or even those of the succeeding one, as at a remoter era. Their public acts divert attention from their private conduct; while tenderness to their memory, and to the good fame of survivors intimately connected with their criminalities, leads to a careful concealment of their misdeeds. But time, in general, deals out a merited retribution to royal offenders. After an interval of years, the mere name loses the charm with which it was invested, when the individual was a living actor upon the world's stage, having patronage to bestow, and power to chastise; the sympathies excited by his retirement from the scene of human glory fade away with the remembrance of the event; contemporaries too die off, and their descendants, in proportion as the space between them widens, become less jealous of the exhibition of their follies; until the way is completely open for the faithful historian to unveil to the public eye the records of a state-paper office, or a scattered correspondence. Thus has time dealt with James; and the British Solomon, as courtly prelates termed him,—the wisest fool in Christendom, as he was called by the more honest Sully,—the merry, grotesque, and ridiculous monarch, as he was usually considered a century ago,—must now be deemed a thorough profligate by every informed and unprejudiced judge, as bad as any of the Roman Cæsars in shameless and vulgar vices, but without their courage. I dwell not upon his equivocal conduct to his unfortunate mother, before and after her execution. I also pass by the Gowry conspiracy, the death of Prince Henry, and the protection afforded to Somerset with the infamous Countess of Essex, because, though it is impossible to screen James from the suspicion of being directly accessory to crimes of the deepest dye in these events, they are invested with too much mystery to admit of a positive opinion being pronounced. I wish only to notice his character and habits in daily life. In the book of instructions which James drew up for his eldest son, the Basilicon Doron, he states, that every kind of wickedness was avoided by himself in his early years, and contrasts his own conduct with that of his

grandsire, James V., whose debaucheries were notorious. One of his modern biographers, Mr. Robert Chambers, likewise remarks, that up to the time of his marriage with the princess of Denmark, "he seems to have been of singularly pure life," but singularly enough adds, that "he was greatly addicted to the vice of swearing," and "also inclined to indulge in drinking."\* The fact is, that he was a sot before he went into Denmark, though he returned home again with his bride, more confirmed in his sottish propensities: one of his letters is dated from "Chronenburg, quhaire," says he, "we are drinking and dryving ower in the auld manner." The morals of the English court rapidly deteriorated upon the accession of James; that outward decency which had been observed during the reign of Elizabeth in the amusements of the courtiers was wholly laid aside; and the king, with the ladies and gentlemen of his household, was often in a state of beastly intoxication. Sir John Harrington, after giving an account of a mask, in which the actors had got drunk, observes, "I have much marvelled at these strange pageantries, and they do bring to my recollection what passed of this sort in our Queen's days, in which I was sometimes an assistant and partaker, but never did I see such lack of good order and sobriety as I have now done. The gunpowder fright is got out of all our heads, and we are going on hereabout as if the devil was contriving every man should blow up himself by wild riot, excess, and devastation of time and temperance. The great ladies do go well masked; and indeed it be the only show of their modesty to conceal their countenance; but alack they meet with such countenance to uphold their strange doings, that I marvel not at aught that happens."† The following is the relation of the mask in Harrington, and is quoted by Dr. Lingard and Mr. Jesse, in their respective memorials of the king. It was given at Theobalds in 1606, by Cecil, in honour of the visit paid by Christian IV. of Denmark to James. "After dinner the representation of Solomon, his temple, and the coming of the queen of Sheba was made, or, as I may better say, was meant to have been made. . . . The lady who did play the queen's part did carry most precious gifts to both their majesties; but forgetting the steppes arising to the canopy, overset her caskets into his Danish majesty's lap, and fell at his feet, though I rather think it was in his face. Much was the hurry and confusion: cloths and napkins were at hand to make all clean. His majesty then got up and would dance with the queen of Sheba, but he fell down and humbled himself before her, and was carried to an inner chamber, and laid on a bed of state, which was not a little defiled with the presents of the queen. . . . The entertainment and show went forward, and most of the presenters went backward, or fell down; wine did so occupy

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\* Chambers' *Life of James I.* vol. i. pp. 144, 145.

† Harrington's *Nugæ Antiquæ*, vol. i. p. 348. edit. 1804.

their upper chambers. Now did appear in rich dress, Hope, Faith, and Charity. Hope did assay to speak, but wine did render her endeavours so feeble that she withdrew. Faith was then all alone, for I am certain she was not joyned with good works, and left the court in a staggering condition. Charity came to the king's feet, and seemed to cover the multitude of sins her sisters had committed: in some sort she made obeysance, and brought gifts. . . . She then returned to Hope and Faith, who were both sick and s—— in the hall.”\* Well might the writer of this account conclude his letter, saying, “I wish I was at home: O rus, quando te aspiciam?” It is disgusting to recur to these details, but necessary in order to acquire a right conception of the character of James, for he must be held responsible for such scenes of coarse sensuality,† encouraging them both by his presence and example. Winwood's Memorials, and Howel's Letters, abound with similar exhibitions of gross debauchery. Many attempts have been made to vindicate the character and palliate the conduct of the king, but of the best and most elaborate by D'Israeli, Sir Walter Scott, whose principles were in favour of the Stuart dynasty, is yet obliged to confess, that “he has only succeeded in obtaining for himself the character of a skilful and ingenious advocate, without much advantage to his royal client.”‡ His private correspondence with Steenie, alias Buckingham, betrays a mind in no common degree corrupt; and his colloquial discourse, it is well known, abounded with offensive and unchaste allusions. James's inveterate habit of profane swearing is noticed by all writers, some apologising for it, but none expressing a doubt as to his being constantly addicted to it. It was a ground of triumph to his Catholic enemies, but of deep regret to his Protestant allies; the Prince of Condé once referring to it with surprise in conversation with Lord Herbert of Cherbury, the ambassador to the French court. Even in public worship he could seldom behave with decorum. The following is the statement of one of his biographers, and a friend: “During the whole time of the sermon, he was ever and anon directing ordinary discourse to his courtiers, sometimes laughing outright at their sallies or his own. . . . Whenever a preacher of uncommon piety held forth before him, Bishop Neale of Lincoln busied himself to divert his attention from the discourse by telling him ‘merrie tales,’ at which the king, says Wilson, ‘would laugh, and tell those near him that he could not hear the preacher for the old satyr bishop.’”§ Sometimes, indeed, his courtiers speculated too far on their sovereign's irreverence, as when they invited him to attend a baptismal ceremony, and brought a sucking pig to the font, at which he expressed his displeasure; but his general conduct

\* *Nugæ Antiquæ*, vol. i. pp. 348—350. *Lingard's Hist.* vol. ix. p. 109. note. Chambers, vol. i. pp. 127—132.

† *Fortunes of Nigel*, Introduction, p. xiii. note.

‡ Chambers, vol. i. p. 162.



must have been highly profane, to allow of their attempting to perform such an act of shocking mockery before him.\*

Now, comparing James's unquestionably irreligious, not to say foully depraved character, with the dedication of the Bible to him by our translators, I cannot conceive of a greater violation of truth and soberness than in the language and spirit of that dedication.

"But among all our joys, there was no one that more filled our hearts, than the blessed continuance of the preaching of God's sacred Word among us, which is that inestimable treasure, which excelleth all the riches of the earth; because the fruit thereof extendeth itself, not only to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in Heaven.

"Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous Predecessor of Your Highness did leave it; nay, to go forward with the confidence and resolution of a man in maintaining the truth of Christ, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all Your Majesty's loyal and religious people unto You, that Your very name is precious among them: their eye doth behold You with comfort, and they bless You in their hearts, as that *sanctified Person, who, under God, is the immediate author of their true happiness*. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe that the *zeal of Your Majesty toward the house of God doth not slack or go backward*, but is more and more kindled, manifesting itself abroad in the farthest parts of Christendom, by writing in the defence of the Truth, (which hath given such a blow unto that man of sin, as will not be healed,) and every day at home, by *religious and learned discourse, by frequenting the house of God, by hearing the Word preached, by cherishing the Teachers thereof*, by caring for the Church, as a most tender and loving nursing Father.

"*There are infinite arguments of this right Christian and religious affection in Your Majesty.*"

I know that it was the fashion of the age for dedications to be fulsome in the extreme, but I know of no reason why the absurdities of our fathers should be bound as a burden about our necks. I am aware also, that James was not so debased at the time when the translation was made as he afterwards became, but he had contracted those habits of sottishness and profanity, which make it an act of delusion or hypocrisy to speak of him as a religious person. It may, however, be pleaded, that the dedication only eulogises him for promoting the

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\* I refer to this scene from memory. The particulars are given by Mr. Jesse, but I have not his book at hand to quote from it. The best account of James's private life will be found in his "Memoirs of the Court of England under the Stuarts," 2 vols.

translation, and celebrates his pious zeal on the ground of that commendable action; but it is impossible to read it without perceiving its adaptation solely to the character of an enlightened and highly accomplished Christian; its entire unfitness therefore in relation to one, who respected not the sanctities of religion in his life, but offended openly and habitually against the first principles of morals.\* Even in promoting the translation, I cannot think that James cared a fig for the honour of God's word, or the religious welfare of his people, but was actuated chiefly by his self-conceit, and concern for the royal prerogative. It is observed by Messrs. Orme and Thomson, that he was "perhaps induced to favour this undertaking by the high notions he entertained of his literary and religious attainments; by his inveterate prejudices against the version made by the exiles at Geneva, then in common use, which was not so favourable to kingcraft as his majesty thought desirable; he was probably also ambitious of the glory which would accrue to his reign from the execution of such a work as a new translation of the Bible."† That political considerations had their influence in the matter, is evident from Dr. Barlow's statement, the dean of Chester, who was present at the Hampton Court Conference. He remarks, that the king "gave his caveat, (upon a word cast out by my Lord of London,) that no marginal notes should be added, having found in them which are annexed to the Genevan translation, which he saw in a Bible given him by an English lady, some notes, very partial, untrue, seditious, and savouring too much of dangerous and traitorous conceits. As, for example, the first chapter of Exodus, and the nineteenth verse, where the marginal note *alloweth disobedience unto kings*; and 2 Chron. xv. 16, the note *taxeth Asa for deposing his mother only, and not killing her*; and so concluded this point, as all the rest, with a grave and judicious advice."‡ But whatever were the motives of James, the dedication to him must be regarded as a marvellous instance of voluntary blindness, or wilful hypocrisy, on the part of those who wrote it; in no degree can the expressions, "that sanctified person," and "enriched" by "his heavenly hand" with "many singular and extraordinary graces," be applied to him, if religious qualities are intended, as they must have been; and he who declared of the Puritans,

\* James's profanity was often noticed in the pulpit in the earlier part of his life. In a manuscript written by Robert Trail, a minister, it is related that the king stood much in awe of a celebrated preacher named Welch; and when he happened to be swearing in a public place, would turn round, and ask if Welch was near. . . . Lord Herbert tells us in his Memoirs, that when the Prince of Condé lamented that his majesty was "much given to cursing, I answered, that it was out of his gentleness. The prince demanding how cursing could be a gentleness, I replied, 'Yes, for though he could punish men himself, yet he leaves them to God to punish;' which defence of the king, my master, was afterwards much celebrated in the French court."

† Historical Sketch of the Translation and Circulation of the Scriptures, p. 61.

‡ Barlow's Summe and Substance of the Conference. London, 1661. Not paged.

that he would "make them conform themselves, or else herry (Scotieè, dispossess) them out of the land, or do worse," acted as a tyrant, rather than as "a most tender and loving nursing father," of whose "right Christian and religious affection" "there are infinite arguments." For my part, I have long since torn the dedication out of my Bible, as a revolting specimen of ecclesiastical profligacy; and I think that it must be offensive to Him who is "holy and true," to have it associated with the "testimony of the Lord which is sure."

II. The translators of the authorised English version, considering the comparatively limited critical apparatus within their reach, must be allowed to have accomplished their work with singular success. They have seized the spirit and manner of the original text in many instances with peculiar felicity; and have expressed its meaning in Saxon phraseology with great pathos and energy. An accomplished lady, a Papist, Miss Freeman Shepherd, has observed, "God enabled them to stand as upon Mount Sinai, and crane up their country's language to the dignity of the originals, so that, after the lapse of two hundred years, the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue." With great justice Messrs. Orme and Thomson have remarked of the version, "it has few rivals, and no superior; it is in general faithful, simple, and perspicuous; it seldom descends to meanness or vulgarity, but often rises to elegance and sublimity; it is level to the understanding of the cottager, and fit to meet the eye of the critic, the poet, and the philosopher; its phraseology is now familiar to us from our infancy; it has had the most extensive influence upon the style of religious works of every description, and has contributed much to fix the standard of the English language itself."\* Still, while bestowing this praise, and remembering the maxim of its being easier to blame than to imitate, *Μαμεσθαι ῥαρον εστιν ἢ Μυμεισθαι*, there is no hazard in affirming that, like all human productions, it is imperfect. Ainsworth, among the Puritans, was one of those who thought that it might have been executed with greater fidelity and propriety; and the year after its publication, in 1612, he printed his version of the Psalms, with the Pentateuch soon afterwards, and the Song of Solomon, in which some important emendations occur. Calamy also speaks of Henry Jessey, a learned nonconformist minister, as having written an "Essay towards an Amendment of the last Translation of the Bible," and labouring in connexion with the Hebrew professor at Aberdeen, Mr. John Row, in making a new and more correct version. I am not aware whether the Essay was ever printed, but in it Mr. Jessey is said to have remarked, upon the authority of Dr. Hill, that the archbishop, Bancroft, who was a supervisor of King James's Bible, "would needs have it speak the prelatical language, and to that end altered it in fourteen several places;" and that "Dr. Smith, who was one of the

\* Historical Sketch, &c. p. 62.

translators, complained of the archbishop's alterations, but," said he, "he is so potent that there is no contradicting him." It is very likely that the archbishop would be anxious upon this point, since the third of James's directions to the translators enjoined "the old ecclesiastical words to be kept, viz. the word *church* not to be translated *congregation*," &c. Some steps were taken towards improving the version by the long parliament, and during the protectorate of Cromwell. A committee met for that purpose at Whitelocke's house, the lord commissioner, when several mistakes in the translation were discussed, but political changes interfered to prevent any alteration being effected.\* Corrections of a minor kind were made by Dr. Scattergood in 1683, Dr. Lloyd in 1701, and by Dr. Blayney, in 1769, the version was thoroughly examined. 1. The punctuation was revised. 2. The words printed in italics were corrected by the Hebrew and Greek originals. 3. The proper names, to the etymology of which allusions are made in the text, were translated, and entered in the margin. 4. The heads and running titles were corrected. 5. Some material errors in the chronology were rectified. 6. The marginal references were re-examined, and their number greatly increased. Another revision has frequently been recommended by men of distinguished name upon a more extended plan than that which was adopted by Blayney; and, if my memory serves me right, the subject of an entirely new translation has been discussed and advocated in the *Congregational Magazine*, though I have not the numbers at hand to ascertain the particular opinions expressed.† It must be admitted, that the text in the hands of our translators was not so perfect as we now have it. There are many phrases employed by them which have become objectionable to a delicate taste, and are offensive in public reading. There are passages also which are plainly wrong constructions of the original, and many more in which the sense is given imperfectly. Yet, notwithstanding these defects, so completely has the translation acquired possession of the public mind, that another, materially differing from it in expression, if executed under the most favourable circumstances, would not be acceptable to the people. Such is the imperfect condition of scriptural knowledge at present, that even those alterations which fidelity demand would be a fiery trial to the faith of many devout persons—it would be like giving strong meat to babes. The question may indeed be raised as a point of casuistry, whether we are justified in sanctioning the circulation of a passage as God's word, which is unquestionably not God's word. This is one of the practical difficulties of our position, which we are bound to grapple with, and overcome in the best way we can; and I think that a plan might be acted upon as

\* Whitelock's Memorials, page 645. 1682.

† Vide references in notes at the foot of the first page.—EDITOR.

a commencement, which, without *altering the translation in the least*, would contribute to correct its errors, and improve its character.

3. The next point upon which I wish to remark, and to which public attention has been repeatedly invited, is less embarrassing. The printing of the word of God in this country is vested by patent with the universities of Oxford and Cambridge, and the king's printers. Thus a monopoly is created, the effect of which is, to render the Scriptures more costly than if free competition was allowed. I will briefly notice the arguments by which the monopoly is usually defended.

It is supposed, that, by confining the right of printing the Scriptures to particular persons, a superior accuracy is thereby acquired.

Every one will admit the importance of accuracy being scrupulously preserved in printing the inspired volume. Now, in 1632, the king's printers, Barker and Lucas, sent forth an edition of a thousand copies, in which the serious mistake occurred of omitting the word *not* in the seventh commandment, thus causing it to be read, "Thou shalt commit adultery." For this they were fined by the court of high commission three hundred pounds, which was expended in the purchase of Greek type, and ordered by a letter from Charles I. "at their own proper costes and charges of ink, paper, and workmanship, to print, or cause to be printed, in Greek, or Greek and Latin, one such volume in a year, be it bigger or less, as the right reverend father," (Lyndsell, bishop of Peterborough,) "or our servant Patrick Young," (the king's librarian,) "or any other of our learned subjects shall provide and make ready for the press."\* In an edition also published at Cambridge by Buck and Daniel in 1638 an error was committed, and continued till 1685, the substitution of the word *we* for *ye*, a mistake which the controversies of the time respecting church government rendered important.† The accumulation of typographical inaccuracies led to the labours of Scattergood, Lloyd, and Blayney; and that these have found their way into many subsequent editions, a circumstance to a certain extent almost unavoidable and of little consequence, has been affirmed by competent examiners. Dr. Adam Clarke observes, "I have found it necessary to re-examine all the italics. . . . In these I found gross corruptions, particularly where they have been changed for Roman characters, whereby words have been attributed to God which he never spoke."‡ In the evidence of George Ofor, Esq. before a committee of

\* Collier's Ecclesiastical History, vol. ii. Collection of Records, No. cx. p. iii.

† Lewis's History of English Translations, pp. 340, 341. In the thirty-fourth edition of the Bible printed by the Canstein, or Bible Institution, at Halle, the same error was committed in printing the same commandment, as by Barker and Lucas. The edition was suppressed, but a copy is in the Library of Wolfenbützel. A slight error in the Polish Protestant version of 1563, the putting *do* for *od* in Matt. iv. 1, equivalent to *to* for *by* in English, led to Pope Urban's bull excommunicating those who used it.

‡ General Preface to his Commentary.

the House of Commons, he stated, that a rigid scrutiny of a nonpareil Bible, printed at the Oxford press, disclosed upwards of twelve thousand errors. It must be granted, that the inaccuracies which may be charged upon the Oxford and Cambridge presses, in recent times, have not affected the integrity of one promise, command, or doctrine of the Scriptures; they are such as will occur in printing establishments under the most careful management; but while they do not argue against the competency of the patentees as printers of the Bible, they certainly do not argue for their exclusive possession of that right. It has been remarked, that, during the Commonwealth, when the patent was abolished, and all might print who pleased, some of the finest and most accurate editions of the Scriptures were produced; and in America, where there is no restriction, the word of God is circulated in as much purity as with us. In fact, let the Bible be the printer's own book, and that strong commercial sagacity which tells him that his other typographical productions must be accurate to be marketable, will lead him to aim at securing a correct text. It is not conceivable that any wilful corruption of the Scriptures should be attempted in our day, as it would entail instant detection, disgrace, and loss. In an edition of Luther's German Bible, published by Zachariah Schürers at Wittemberg, in 1625, a Roman Catholic printer substituted *neu* for *ewig* in Rev. xiv. 6, reading the passage, "I saw another angel fly in the midst of heaven having the *novel* gospel," a blow at the disciples of the reformer, who were accustomed to apply the passage to him; but with reference to the sacred record, now in the possession of thousands, and familiar to all classes of society, it is not a supposable case that there should be any tampering with it, in the face of immediate discovery and certain shame. Dishonest controvertists have generally been sufficiently wise only to tamper with documents that are rare, and in a foreign language, knowing that an exposure of their deceit would tell more powerfully against them than ten thousand arguments.\*

It has been stated further, that the monopoly of Bible printing secures to the proprietors a large and certain sale, and thus admits of their producing comparatively cheap copies.

Monopolies of any kind are seldom cheap things; and all the evidence that has been adduced in relation to the one in question, goes

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\* The impudence of some people is really astonishing. In the Tracts for the Times, No. 52, we are told, "it was his (Christ's) will that the eleven disciples alone, not himself personally, should name the successor of Judas." Read Acts i. 15—25. Some of our Baptist friends are not over scrupulous in quoting Scripture. In a "Concise History of Foreign Baptists, by G. H. Orchard, Baptist Minister, Steventon, Bedfordshire, 1838," we are informed, "John and Jesus exercised their ministry for a short time to the same people, and during the same period both administered the ordinance, John iv. 1." p. 5. Read John iv. 1 and 2.



directly to confirm the natural presumption, that its operation is more expensive to the community than what a free competition would be. When Charles the First's printers, besides being mulcted three hundred pounds for their error, had the printing of the Bishop of Peterborough's Catena and Theophylact imposed upon them, the king evidently thought that their profits would well enable them to bear the expense, for he observes in his letter to Laud already quoted, "our patentees for printing being *great gainers* by that patent which they hold under us." Upon complaints being made, in the reign of George I., of the high price and inferior character of the Bibles of the patentees, the king issued an order to them, dated Whitehall, April 24, 1724; "1. That all Bibles printed by them hereafter shall be printed upon as good paper, at least, as the specimens they have exhibited. 2. That they forthwith deliver four copies of the said specimens to be deposited and kept in the two secretaries' offices, and in the public registries of the archbishop of Canterbury and the bishop of London, to the end that recourse may be had to them. 3. That they shall employ such correctors of the press, and allow them such salaries as shall be approved from time to time, by the archbishop of Canterbury and bishop of London, for the time being. 4. That the said patentees for printing Bibles do print in the title-page of each book the exact price at which such book is sold by them to the booksellers." While these directions display a commendable anxiety on the part of the crown to prevent the monopoly being abused, they yet show what its practical working has been—the enrichment of private individuals at the nation's expense, and at the cost of withholding from the poorer classes a copy of that gospel, which it was the Saviour's glory, and a mark of his divine mission, to preach to the poor. We cannot have a more decided proof as to the tendency of the monopoly being to keep up a high price, than the fact, that, since the question of its abolition has been agitated, the price has been materially lowered, and the workmanship of the editions improved. Several printers have prepared estimates, which, when compared with the patentee prices, show that cheapness would be the effect of an open trade.

*Patentee Prices, wholesale.**Mr. Child's Estimate.*

	s.	d.	s.	d.	s.	d.
Brevier Testament . . . .	0	10	0	7	or	0 7½
Minion ditto . . . . .	1	0	0	6½	or	0 7
Minion Bible . . . . .	4	5	3	0	or	3 3
Small Pica ditto . . . . .	7	3	4	3	or	4 6
Small Pica do. fine ed. .	16	0	10	0	or	11 0

<i>Patentee Prices.</i>		<i>Mr. Balfour's Estimate.</i>	
	<i>s. d.</i>		<i>s. d.</i>
School Bible . . . . .	3 6 & 4s.	1	6½
24mo . . . . .	2 0	0	9½
Octavo . . . . .	6 6	2	10½
Quarto . . . . .	9 6	3	8*

It must be regarded, therefore, as demonstrated, that the monopoly tends to enhance the cost of the Scriptures, which is assuredly a great moral wrong. The common people thought it an act of high presumption, when the ministers of the crown proposed the window-tax, and thus compelled them to pay for the free light of heaven; but there is just reason to deem it an act of presumption, for any party to impose a tax upon the free light of Divine Revelation!

4. Some observations now are necessary upon the law of the case. The letters patent granted by the crown, order, "the subjects of us, our heirs, and successors, whatsoever and wheresoever abiding, and all others whatsoever, that neither they nor any of them, neither by themselves nor by any other or others, during the said last mentioned term of thirty years, print, or cause to be printed, within that part of our said United Kingdom of Great Britain and Ireland, called England, any volume, book, or work, or any volumes, books, or works, the printing of which we by these presents have granted to the said Andrew Strahan, George Eyre, and Andrew Spottiswoode, their executors and assigns; nor any Bibles, or New Testaments in the English tongue, of any translation, with notes or without notes, nor any Books of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the said United Church of England and Ireland." It is proverbially said, that the Court of Chancery has a long arm; so it seems has the crown, at least if it has the ability to accomplish what this document states; but it appears to me that it would require much legal chicanery to show that the power assumed by the crown in these letters patent is consistent with the British constitution. It is argued, that, because the sovereign was at the expense of the translation being made, therefore through all time it is the sovereign's right to dispose of the printing of it; but by parity of reasoning, it might be concluded that, because King James wrote, and was at the expense of printing, a certain "Counterblast to Tobacco," therefore our present queen, and her heirs for ever, have a copyright interest in that notable performance. It is argued, however, that the sovereign, as the head of the church, has the right to dispose of its statute-book according to his pleasure—an argument which must be allowed to be valid in relation to

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\* Extracted from the Speech of the Rev. J. Campbell, as reported in the Patriot of October 29th, 1840.

those who have signed the thirty-nine articles. But these points of constitutional and ecclesiastical law are perhaps too nice for my handling: let us take, therefore, a practical view of the document cited above.

It has been usually considered to be no violation of the legal rights of the patentees, to print the Scriptures in the old or in a new translation with notes; but according to the letters patent, it would seem at first sight, that authors of new versions, and printers of the one authorized, with or without a commentary, are trenching upon forbidden ground. "Print or cause to be printed . . . of any translation . . . with or without notes," are the terms made use of. If this understanding of the document were to be acted upon, Mr. Bagster might shut up his shop, John Wesley's notes, generally printed with the text at the Conference Office, one of the text-books of Methodism, becomes a prohibited article, almost all our commentaries are illegal productions, and Dr. Henderson, with the printer of his translation of Isaiah, is a dependant upon the forbearance of Andrew Strahan, George Eyre, and Andrew Spottiswoode. But though this is Mr. Campbell's interpretation of it,\* yet no court of law would so decide, or could by any possibility put in force such a decision. The patentees themselves show, that this is not practically their understanding of the charter, for since 1819 they have not thought of claiming such extended rights; and a close inspection of the patent will bring out another view of the matter. Observe how the words "the said United Church of England and Ireland" occur as the closing members of a sentence, connected therefore with all the antecedents; and I think that the patent must be understood, and can only be rightly interpreted, as referring to "Bibles or New Testaments in the English tongue, of any translation, with or without notes," for the use of the "said United Church." Upon this interpretation, Lord Chancellor Clare founded his judgment, when the rights of the Irish patentees were tried before him—"I can conceive," said he, "that the king, as the head of the church, may say there shall be but one man who shall print Bibles and Books of Common Prayer, for the use of churches, and other particular purposes, and that none other shall be deemed correct books for such purposes; but I cannot conceive that the king has a prerogative to grant the monopoly of Bibles for the instruction of mankind in revealed religion."

The way is now open for me to come to my more immediate purpose, which is to suggest the execution of an improved, though not altered, edition of the sacred volume for the use of Congregationalists, getting rid of the dedication and the monopoly; and I throw out the following hints as the outline of a plan which, if taken up with zeal and caution

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\* Speech in the Patriot, Oct. 29th, 1840.

by the Congregational Union, would add to its pecuniary resources, its moral influence, and contribute to the edification of our people.

1. I propose, in the first instance, an edition of the New Testament only. This would involve but a comparatively small outlay; and, speaking commercially, there is reason to believe that it would not be an unprofitable undertaking.

2. It would be the wisest course to retain the whole text of King James's version. There are some phrases which might be altered to advantage, being repugnant to modern refinement; there are words also in the original which are badly translated, or not translated at all; still, to meet the prejudices of the age in favour of the old version, to leave undisturbed its hold upon the memory, and not to set an example of meddling with it, the two latter reasons being important in my view, I would have the common text adhered to.

3. The version might, however, be improved, and an edition of it be a very valuable boon to our people, by a judicious selection of marginal references, and a foot-note to each page of a line or two, containing emendations or explanations of the translated text, as occasion required. It would be advisable to include all the marginal readings of the old translators, for they form a part of the version, and are essential to its integrity. Dr. Adam Clarke remarks, that he "found, on collating many of them with the originals, that those in the margin are to be preferred to those in the text, in the proportion of at least eight to ten." Those new readings of the original in whose favour general criticism has decided, might also be referred to, distinctly keeping this object in view, the furnishing of the common mind with a plain and faithful transcript of the inspired word. But a specimen will convey a better idea of my meaning than a description; and therefore, without selecting the most defective passages, I merely introduce the following as a sample of the plan upon which an edition might be executed.

And when he had apprehended him, he put him in prison, and delivered him to four quarternions of soldiers to keep him, intending after Easter<sup>1</sup> to bring him forth to the people.—Acts xii. 4.

God hath not cast away his people which he foreknew. Wot ye not what the Scriptures saith of Elias, how he maketh intercession<sup>3</sup> to God against Israel, saying.—Rom. xi. 2.

For if Jesus<sup>2</sup> had given them rest, then would he not afterward have spoken of another day.—Heb. iv. 8.

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers,<sup>4</sup> to feed the church of God.—Acts xx. 28.

<sup>1</sup> *After the passover.*—Easter was known to our Pagan ancestors, but not to the apostles.

<sup>2</sup> *Joshua.*—The rest to which he conducted Israel was not the final rest promised.

<sup>3</sup> *Complaint.*—Elijah represented his treatment by his countrymen to God.

<sup>4</sup> *Bishops.*—The same persons are spoken of as elders in v. 17.

Doth not behave itself unseemly; seeketh not her own; is not easily provoked.<sup>5</sup>—1 Cor. xv. 5.

And about the time of forty years suffered<sup>7</sup> he their manners in the wilderness.—Acts xiii. 18.

For ye have brought hither these men, which are neither robbers of churches,<sup>6</sup> nor yet blasphemers of your goddess.—Acts xix. 37.

And for this cause he is the Mediator of the New Testament,<sup>8</sup> that by means of death, for the redemption of the transgressions that were under the first testament, &c.—Heb. ix. 15.

<sup>5</sup> *Is not provoked*.—There is no foundation for the sense which the word easily gives.

<sup>6</sup> *Robbers of temples*.—The scriptural idea of a church is an assembly, not a building.

<sup>7</sup> *Bore, or fed them, as a nurse beareth or feedeth her child*.

<sup>8</sup> *Covenant*, in this, and the following verses, is more consonant with the usage of our translators than testament, and agrees as well with the original.

4. A committee appointed by, and acting under the direction of the Congregational Union, should be employed to prepare the edition, for its revision and sanction.

Such is the proposal now submitted to you. I can conceive, that in this apathetic and trifling world in which we live, there are many, in some degree the guides of public opinion in our religious circles, who, if it were proposed to them, would smile or frown it away at once from their presence, as a wild, needless, and impracticable scheme. It is astonishing how strong our prejudices are in favour of that with which we are familiar, irrespective of its real properties; and how ready we are to assume that a present position includes in it all that is desirable, to save ourselves the trouble of moving towards another. Since the time when open persecution ceased, Congregationalists have too often forgotten, that a manly practical assertion of right principles is quite consistent with the meekness of the spiritual mind; and have acted as though the beautiful law of forbearance enjoined in the gospel, imposed that passive tameness which can rest at ease upon the verge of a sinful compliance. Let me not, however, convey to you an impression, that the work I have suggested is in my view a task of a trifling nature, and of cheap accomplishment. It is of immense importance. It has solemn responsibilities. It will require time, caution, and talent, to be suitably executed, and be infinitely better let alone, than not done well. But when I consider that there are accomplished, thoughtful, and devout men among us, fully competent to undertake it, and whose attachment to divine truth would make the undertaking to them a labour of love—that the Wesleyans have had for years their New Testament circulating among their members with John Wesley's short notes—that up to the present moment we have been practically upholding a monopoly which interferes with the distribution of the Scriptures

as the free gift of God to the world—and that the means are within our reach of promoting the cause of sound scriptural knowledge among our people—I feel that my conscience justifies me in making these observations, and that, whatever may be their fate, I shall have the reflection, that a duty it has imposed is now in some degree discharged. Let me remind you that we are indebted for the present authorized version to the Puritans, who proposed it when prelates frowned; and that it will be an appropriate service for their successors in principle and spirit, though not in name, to render more perfect the translation they advised.

I am yours faithfully,

Nov. 2, 1840.

M.

## THE PASTOR'S SCRAP BOOK.

### TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

MY DEAR SIR,—I love Congregationalism. It has many excellencies, but none, irrespective of its scriptural sanction, appears to me to surpass its extreme simplicity. It is a mode of exhibiting Christianity so unencumbered, that it does not in any degree interfere with the free and legitimate operation of the essential doctrines of the cross, and is always susceptible of an easy adaptation to the ever varying aspect of human character and human affairs. It attaches nothing to the gospel so as to occasion any new difficulty in the way of its propagation, and requires of man, as the essential condition of his salvation, nothing more than he can comply with in the most novel and untoward circumstances of life. Its medium of transmitting the light of Christianity is so transparent, that it occasions no discolouring and no convergence of its rays—its instrumentality is so pliant, that nothing is wanting to render it available for the general extension of the Gospel, but the lack of Christian zeal to use that instrumentality aright.

A system of church regulation, so simple, affords abundant opportunity of making, if I may so express it, *religious experiments*. A Congregational minister, and the church under his care, can, in perfect consistency with their principles, adopt a great variety of plans of usefulness. They can make a fair trial of different methods, till they discover those which are best adapted to their circumstances. If these should ultimately fail, they can be laid aside, and their place be supplied with others more adapted to their altered affairs. This state of things is, in fact, constantly exhibited. Go whither we may, we may learn something new as to efforts to do good. Some of these plans are, it is true, rendered practicable only by peculiar circumstances;



but others are susceptible of almost universal adoption. The knowledge of these to some ministers would be of inestimable service. For want of such acquaintance, much valuable time has been lost, much religious exertion has proved abortive, and many serious evils have resulted.

It has struck me, Sir, that your valuable miscellany might greatly aid the noble cause of christian usefulness, by becoming the vehicle of communicating to the public a detached account of successful religious experiments made by different pastors. Will you, therefore, consent to appropriate two or three pages every month toward this object? Will you invite ministers generally to supply you with such accounts as may be deemed suited to the object?

As an illustration of my meaning, and as an inducement to my ministerial brethren to furnish you with the proposed accounts, I beg your acceptance of the following contribution to the Pastor's Scrap Book.

#### MEETINGS FOR RELIGIOUS CONVERSATION.

Convinced of the great importance of promoting among the members of the church the cultivation of closer Christian fellowship than the usual services at the chapel encouraged, I made, a few years ago, several efforts to establish district meetings for religious intercourse. All my first efforts completely failed. I drew up clearly arranged plans; the times of meeting, the names of the leaders, and the places of assembly, were all specified; I urged—I entreated the members to take the matter up,—but all in vain: my hopes were most painfully disappointed. But was the object to be abandoned? No. At this period the prize essay on Lay Agency was published—a book to the highly talented author of which the Christian church is under a debt of gratitude, which another generation will perhaps be more ready to appreciate than I fear the present. After reperusing that invaluable work, I invited most of the male members of the church to spend an evening with me. I laid before them the principles and suggestions of “Jethro.” They were deeply interested. At the adjourned meeting they agreed to the adoption of some of the plans suggested—so far modified as appeared desirable in our circumstances. The general arrangement that I drew up was submitted to the whole church, and received their sanction. We immediately changed the Monday evening prayer meeting into a *model* religious conversation meeting. The conversation was confined to the male members, but the meeting was open to the whole church, and to all that felt religiously inclined. Some of these meetings were times of great refreshing from the presence of the Lord. A passage of Scripture generally formed the basis of our conversation; but as I considered the whole matter an experiment, I sometimes proposed the subject of my discourse on the previous Sabbath, and sometimes a portion out of a popular work on religious revivals. The selection of a portion of

Scripture, by giving the conversation as much as possible a practical turn, I found to be the most suitable. Our model meeting continued six months. By this time, the church generally became sufficiently acquainted with the nature and object of the plan. The interest that was awakened was also very considerable. The proper time for carrying out the original plan was now arrived. We accordingly agreed to discontinue the model meeting, to give up the Monday evening service altogether, and to establish, in five different parts of the parish, weekly meetings for religious conversation. These assemblies we call district meetings. A printed plan was drawn up, and the times, the places, and the leaders of the meetings were specified. These district meetings have now lasted six months; and I have the extreme gratification of stating, that they keep up with increasing interest. I find that they promote brotherly love—that they fan the flame of vital religion—that they afford a training school for inquirers—that they give me increasingly easy access to the people, (for I visit them as often as I can,)—and that they encourage local efforts of usefulness. Not one evil consequence has followed. So satisfied am I with them, that, if they were to break up, I should fear that vital religion had forsaken us, and I feel persuaded that any danger of their dissolution would fill the hearts of the most active, and the most pious, with grief.

Yours very truly,

Dec. 8th, 1840.

J. C. G.

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### A CRITICAL INQUIRY INTO THE MODE OF CHRISTIAN BAPTISM.

THE religion of Jesus Christ is a system of truths and duties, of which all are important, although not equally so. Each doctrine he taught, and each precept he enjoined, affords some indication of his character, and contributes something to the accomplishment of the holy and merciful designs for which he visited our world. No part, therefore, of his instructions ought to be regarded by us as of little value; nor should any of his commands be deemed of little consequence. The reverential affection for his Lord which every believer cherishes, must lead him to esteem highly all the truths and duties of the Gospel, for his sake from whom they proceed; and as he advances in acquaintance with them, he finds everywhere the marks of divine wisdom and goodness. Just as each little flower does its part in showing forth the Creator's glory, being in harmony with all his works; so each portion of Christianity, however insignificant it may seem, exhibits something of the perfections of its great Author, and furnishes something towards

the salvation of the human race. There is nothing useless, nothing that is unworthy of most attentive and devout consideration.

The nature of an ordinance appointed by the Lord, and since observed in every age and in every country by nearly all his followers, must be in itself a subject deserving our regard. But, apart from its own importance, there are circumstances which have long given to the rite of baptism an additional, and often a very painful interest. Christians have understood, in various and opposite ways, the commandment of their Master. Men eminent for learning and ability, for candour and piety, for an ardent love of truth, for humility and perseverance in the search after it, have arrived at different and contradictory conclusions. The convert to Christianity is, in consequence, involved in a perplexing and harassing controversy, at a time when, commonly, his judgment is immature, and his conscientiousness a matter to himself of anxious distrust. His attention is thereby drawn away from things acknowledged to be of more importance. Being unexercised in such discussions, he frequently has no principles to direct him, and does not know even how to seek for the truth. Fearful of yielding to inclination, or improperly swayed by it, he often arrives at a conclusion which is the result rather of excited feeling than of enlightened judgment; he adopts, probably for life, opinions to which he has been brought, either because he feared to dwell upon arguments which coincided with inclination, or because he was unwilling to give much consideration to any other.

The common effects of this controversy on the minds of individuals are lamentable. Those which have followed, to the church at large are even more deplorable. Congregation has been set against congregation, and one part of the church of Christ has been dissociated from another. Thus exertions which had their origin in Christian fidelity and benevolence, have appeared to spring from party spirit, and to be directed to party ends. And when it was supposed, that, through the increase of light and love within the church, and the formidable array of error and infidelity without—through the awakening of zeal to spread the Gospel, and the opening of wide fields for sacred enterprise, all true Christians were about at length to combine as brethren—to join as one holy brotherhood in united efforts for the cause of the Redeemer and the world—this unhappy subject of controversy, like the spirit of discord, has entered our camp. Now, we cannot together seek to diffuse the word of God among the nations of the earth, because, alas! it is thought more important that our notion of the meaning of a Greek term should be given to the world, than that in this high and holy undertaking, the church of Christ, should evidently be one.

However desirable it may seem that this cause of dissension should be taken away, few, probably, will be sanguine in anticipating such an

event. "We must agree to differ," is the sentiment which is commonly expressed by those who most desire to maintain peace and love with all their brethren. Nothing can be more proper than this, as a rule of conduct, but it need not, and it should not, be taken as the measure of hope. If the church of Christ acted in accordance with the apostolic precept, "Whereto we have already attained, let us walk by the same rule, let us mind the same thing,"—then might we expect the fulfilment of the associated promise, "If in any thing ye be otherwise minded, God shall reveal even this unto you." It is not thought necessary, in any branch of science, to rest contented with the progress already made, or to wait for the appearance of some one of extraordinary ability to extend the boundaries of knowledge. Men of ordinary minds can now soar to truths which the genius of Newton could not reach. It is by the successive labours of men of common stature, rather than by the achievements of a few of gigantic size, that science generally advances, and that every thing great and good is accomplished in our world.

If, as it has been observed by one of the first men of the age, "the character of the true philosopher is to hope all things not impossible, and to believe all things not unreasonable," much more should this be the character of the Christian. It is not impossible that Christians should be brought to hold the same opinions concerning the manner of Christian baptism. Therefore we will hope for it. It is not unreasonable to suppose, that the meaning of one of our Lord's precepts and ordinances should be clearly understood, and that the truth on this subject should be universally acknowledged. We believe it will be so. Every one who can do a little for the furtherance of an object so desirable, is bound to do that little. Without pretending to be abler or better than those who have preceded, we may expect to be more fully informed—to be wiser in this matter, both through what has been rightly, and through what has been wrongly, reasoned, and written, by those who have gone before us.

The subject we propose to investigate, is, the manner in which the baptisms mentioned in the New Testament were performed.

The question with regard to the primitive mode of baptism depends chiefly on the meaning of the words βαπτίζω, βαπτιστής, βάπτισμα, βαπτισμός. Other considerations must decide what ought to be the present mode of administration, but the signification of these words will, in a great measure, determine what was the nature of the fact described, and of the duty commanded by them. If to dip, a dipper, a dipping, be the signification of these words in the New Testament, then unquestionably baptism was performed in this manner: if these words have some other signification, then it remains to be considered, whether, from any other source, we can learn how this ordinance was originally administered.

It would seem sufficiently obvious, that in conducting an inquiry into the meaning of a word occurring in any foreign book, or into the nature of a fact there recorded, it is of the utmost importance, first to ascertain, and then to keep steadily in view, the principles proper to such an investigation. It is also most clear, that, in judging of any subject, where there are many and conflicting arguments, not the value of one part merely, but the combined worth of the whole, should be regarded, and that alternative should be adopted which has most evidence in its favour, and which is liable to the least objection. These simple principles have been too often disregarded. The published investigations of the meaning and manner of baptism have been nearly all controversial both in form and spirit. Many of the authors have appeared too eager to engage in the fight, previously to examining the ground they had taken, or the weapons they were to use. On the one side we have had etymological lore, roots and lexicons, quotations from heathen poets, physicians, and historians; on the other side, references to the character of Jesus, the genius of the gospel, the circumstances of the Scripture narrative. The early Christian church has been appealed to by one party; and the early Jewish church has been appealed to by another. It has been thought enough, by the advocates of dipping, to show, that there is nothing in the *Bible* to make this sense of the disputed term *impossible*, and their opponents have been satisfied with proving that in *heathen literature* another sense is *possible*. The contest has been carried on without a due reference to any fixed principles, and the natural result in many cases has been only irritation and uncharitableness. If men do not understand the arguments of their antagonists, they are likely to judge their opinions to be inconsistent with Christian sincerity, and therefore to excommunicate them. If they cannot expose the fallacy of what they deem false, because it leads to an adverse conclusion, they are very naturally vexed and annoyed, and then, by the grosser element of heat, they seek to effect violently, what the pure element of light, if they could but direct its beams, would quietly accomplish for them.

The principle which has been assumed by those who assert that baptism means dipping, which has been sometimes, though not always asserted, but which has received little if any support from fact or reason is this,—That the signification of the root of a word, or its signification in classic Greek, is most probably its signification in the New Testament; most probably, to such a degree, that no turning from the radical or classic meaning should be allowed, except when these are plainly impossible. Accordingly, in discussing the signification of βαπτίζω, &c., they first look to the root, and to classic usage, and then, having fixed in their judgment what is the meaning of the word in heathen writers, they take that meaning to the Bible, and because it is not absolutely *impossible* that the word should have the

same meaning there, they declare that it *certainly* has that meaning, and none beside. Some use is made of two or three passages in the New Testament, but none will deny that it is not on this evidence, but on that furnished by the radical meaning, and by classic usage, that the interpretation of *dipping* mainly depends. On the other side, it has been assumed, not perhaps fully stated nor adequately maintained, —That the signification of words in the New Testament often greatly varies from the radical meaning, and from classic usage; so that it is not at all improbable, that many words should there have a peculiar meaning; that therefore we may turn from the signification presented by the root, and other writings, whenever another signification appears much more suitable; and that it is consequently to the New Testament itself, and to the Septuagint version of the Old, which accords with it, rather than to roots and pagan writers, that we should look for the meaning of New Testament words. In conformity with this principle, these writers refer, in the first place, to the New Testament, and finding, as they think, sufficient proof that βαπτίζω does not there mean to dip, and that dipping was not the mode in which the baptisms there mentioned were performed, they are satisfied with showing that there is sufficient accordance between the meaning which best suits the word in the New Testament, and that which best suits it in the books of other countries and other ages, plausibly to account for the change of signification which would appear to have taken place. Some use may also be made of heathen writers; but it must be admitted, that the chief considerations which are adduced in support of some other sense than dipping or overwhelming, are derived only from the Scriptures.

The propriety of these two modes of investigation, and the truth of the conclusions to which they conduct, depend entirely on the correctness or incorrectness of the principles which have been assumed. To this point, therefore, our inquiry should be directed in the first place. We must ascertain—if it be improbable that words in the New Testament have a signification different from that which their roots possessed, and from that which is common in heathen writers—whether this improbability, if found to exist, applies to all kinds of words, or only to some—and what is its degree, whether it is such as to make a deviation proper only when absolutely necessary, or such as other probabilities of an opposite kind, may often exceed.

It might be supposed, from the way in which some persons reason concerning words, that they were almost unalterable in their signification, that they were perhaps the most immutable things met with in this changing world. And yet there are but few things subject to greater vicissitude. In as much as the objects of which men have to speak are far more in number than the words of the most copious language, it naturally happens, that not unfrequently the same word is used in va-



rious significations. When a word was first applied to a class of objects, it might convey but a few of the ideas connected with them, but other ideas would afterwards be associated with the few which formed the primary meaning of the word, and become part of its signification. Of these ideas now together suggested by the use of the term, some would be more important than others, and be more frequently referred to when the term was used. In consequence, those other ideas, to which little reference was made, would cease after a time to be constantly suggested by a word, which, it may be, at first expressed them only. Then with the class of objects first combined others would be associated, which agreed in what had become one of the significations of the word, though they had nothing of what was its original meaning, and to them also the word is applied. These are operations of mind, of which, by a little reflection, all may be made conscious; and the result is the fact, which, however accounted for, cannot be denied, that the same terms are frequently used to represent not merely objects closely allied, but also those which have no kind of resemblance, and no *direct* connection. It is however by a reference to facts, rather than by *a priori* reasoning, that the changes in the meaning of words in general, in the meaning of the words of the New Testament, and in the meaning of this particular word, must be established. The following observations tend to afford this kind of proof.

I. There is not any language in which words have always kept their radical signification, or in which words in general (excepting those which belong to natural objects, as sun, moon, river, trees, man, &c.) have kept to any one signification. If we turn to any lexicons, or dictionaries of ancient or modern languages, we shall find a very large number of words not only capable of being applied to various classes of objects, but having also various significations. This is so obvious to any one at all versed in the study of languages, that it is only surprising how it could ever have been overlooked. That the various significations of words have one or more bonds of union, and that all changes in meaning take place regularly, is not doubted: though these bonds are sometimes so slight as to be with difficulty discerned; and there are many changes which cannot be referred to any law of mind. The following are instances, taken as specimens from Hebrew, Greek, Latin, and English books. The peculiar conjugations of verbs are not noted, these being immaterial to the argument, but commonly the words are used in these various significations, without any peculiarity of form. כִּחַל, denotes to try, to choose, to love; כָּנַע, to kneel, to worship, to bless, to curse; הִלֵּל, to be bright, to be proud, to be stupid; פָּלַח, to wound, to open, to profane; שָׁמַח, to be smooth, to divide, to spoil; שָׁפַח, to fashion, to plough, to be deaf; כָּבֵד, to be heavy, to be honourable, to be troublesome. ἄγνοω denotes not to know, to sin knowingly; ἀγνῶστος, not carded, new; ἀγενής, without race, mean with no regard to race;

*αὐθέντης*, murderer, a ruler though not a murderer; *δέρω*, to skin, to beat or abuse without skinning; *κολάζω*, to mutilate, to punish without any reference to limbs; *κόπτω*, to beat, to lament without beating; *λειτουργία*, work for the people, service which is not for the people; *πρόσφατος*, lately slain, new without any reference to killing; *προχειρίζομαι*, to hand forward, to choose without any reference to the hand; *χορηγέω*, to lead a chorus, to supply, without any allusion to a chorus; *χορτάζω*, to give grass, to feed as on bread; *συκοφαντέω*, to show figs, to slander, and to defraud, without reference to figs. *Appeto*, means to desire, to snatch at, to assault; *arceo*, to drive away, to bind, to save; *ardeo*, to shine, to be tormented; *colo*, to till, to adorn, to inhabit, to worship; *condo*, to bury, to hide, to build, to write. To *affront*, is used for to meet without offence, and to offend without meeting; *bans*, for curses, or for notice of marriage; *church*, for a building of stone, or for a society of men; *rich*, for abundance of money, fruitfulness, fatness; *comfort*, for lessening sorrow, and for giving help when there is no sorrow; *let* means both to allow and to hinder; *conversation*, either discourse or manner of life; *pitiful*, denotes either compassionate or contemptible; *faithful*, one who trusts, one who is to be trusted; *prevent*, to go before, without hindering, to hinder, without going before; *spring*, a piece of steel, a fountain of water, a season of the year, a violent movement of the body.

These instances are adduced as illustrations, rather than as proofs. To bring forward cases enough to show to how great an extent language is liable to change, would be to copy a large portion of the works of lexicographers of all ages. While, therefore, it is admitted, that when one signification has been established, another is not to be introduced without some reason; it appears, both from a consideration of the operations of mind, and a survey of language in general, that there is no such antecedent improbability of change, as to make it proper to suppose a change only when absolutely necessary. Changes of meaning are so common, that when there are reasons for supposing a change, another signification is to be assigned to the word, though these reasons have only some probability. Such is the principle of interpretation that is, we may say, universally adopted in all philological investigations which are purely critical.

II. The consideration of language in general shows there is little improbability in the supposition, that a word has deviated from what was its former meaning. An examination of the language of the New Testament shows, that there is less improbability in the supposition that a word there, has a signification different from that which it bears in classic Greek. Many are accustomed to speak of Greek as though it were a language so uniform in its character, that the Greek of one book must always be exactly like the Greek of another. It should, however, be remembered, that, having been spoken for a thousand

years, having been used during many centuries in distant lands, by people who had another vernacular language, it necessarily has greatly varied. We find peculiarities of form and meaning belonging to different times and countries. It does not follow, that, because a Greek word had one signification in one age, that it must have had that signification in another; nor because it was used in one sense by the people who spoke Greek in Macedonia, can we infer that it must have been used in the same sense by the people who spoke Greek in Palestine. The difference that there is between the language of Chaucer, of Milton, and Wordsworth, may serve to illustrate the nature of the difference which is found in the works of Greek authors. The difference that there is between the language of good writers in this country, and that of ordinary conversation in the back settlements of America, will show the difference that there was between the Greek of the Grecian literati, and the Greek of the common people in Judea and Galilee. As the apostles wrote and spoke to be understood by all, their language must have corresponded with the latter rather than with the former. Undoubtedly their language was correct, but it was so only in relation to their own minds, and the minds of those whom they immediately addressed. It was good Greek to the ear and to the judgment of a Jew, but certainly would not have been so regarded by an Athenian.

For many years it was most earnestly discussed, whether the sacred writers of the New Testament spoke pure Greek or not. This question has been settled in the estimation of all learned men. What a consideration of the circumstances of the Jewish nation would render probable, an examination of the language of the New Testament makes certain; and it is now indisputable, that several words are used in the New Testament which are not to be found in classic Greek, that many words are used in what was rarely the classical signification, and that many are used with significations which they never bear in any Grecian writers. Campbell states, that the New Testament Greek "is with the greatest justice denominated a peculiar idiom, being not only Hebrew and Chaldaic phrases put in Greek words, but even single Greek words used in senses in which they never occur in the writings of profane authors, and which can be learnt only from the extent of signification given to some Hebrew or Chaldaic words corresponding to the Greek in its primitive and most ordinary sense."\* Ernesti says, "We unhesitatingly deny that the style of the New Testament is pure Greek; on the contrary, we maintain that it imitates the Hebrew, not merely in single words, phrases, and figures of speech, but also in the general texture of the style."† Planck, in his *Sacred Philology*, says, "It is well known, that the Greek of the New Testament is very widely different from the actual language of ancient Greece and its national

\* Diss. I. p. 19.

† Inst. cap. iii. p. 7.

writers. There were formerly, indeed, a class of theologians, who were ready to charge a man with heresy if he only intimated that the apostles had not written pure Greek, but they are now entirely extinct; and at present it is universally acknowledged, that the dialect of the New Testament contains a multitude of peculiarities which are as foreign to the true Greek idiom, as their occurrence in the language of the apostles is natural."\* Winer, in his grammar of the New Testament, part i. p. 3, says, "The popular Greek dialect was not spoken or written by the Jews without foreign intermixtures. Their Greek style took the general complexion of their mother tongue. Hence originated a Jewish Greek, which native Greeks generally did not understand, and therefore despised." In a previous section he says, "The style of the New Testament, as its authors were not so well acquainted with Greek literature as Philo and Josephus, and did not aim (as they did) at a correct Greek diction, acquired a Hebrew-Aramean colouring. A native Greek would either not understand many particulars at all, or misunderstand them." To these testimonies we add a few instances, which may be verified by a reference to the lexicons of Wahl, Bretschneider, and Robinson. The radical signification, and the common classical meaning, are given in connexion with a scriptural signification of the word. It will hence appear how utterly impossible it is to determine, with the absolute certainty which some have assumed, what must be the meaning of a word in Hebraistic Greek, either from its radical or common classic sense. Ἀγαλλίαω, rad. to leap much; it is not found in the classics; scrip. to rejoice. Ἀγγελος, rad. one who announces any thing; class. a messenger in general; scrip. a good or bad spirit. Ἀγαázω, rad. to revere; class. to make sacred; scrip. to make morally good. Ἀγοράζω, rad. to market; class. to frequent the market; scrip. to obtain or receive, without reference to market or purchase. Ἀδιάκριτος, rad. not separated; class. confused; scrip. impartial. Αἰρετικός, rad. one who chuses; it is not found in the classics; scrip. factious. Αἰών, rad. ever being; class. time, age; scrip. the earth, mankind. Ἀλήθεια, rad. not concealed; class. truth; scrip. rectitude. Ἀνάθεμα, rad. what is put up; class. a sacred offering; scrip. what is accursed or excommunicated. Ἀντίρροπος, rad. what strikes again; class. what is hard and resisting; scrip. a pattern, or copy. Ἀπαλγίω, rad. to be without pain; class. to be without feeling; scrip. to be without shame. Ἀποκρίνομαι, rad. to separate from; class. to answer; scrip. to speak, though not in reply. Δαιμονιώδης, rad. demon aspect; class. divine; scrip. devilish. Δικαίω, rad. to do what is fixed; class. to act rightly, sometimes, to condemn; scrip. to acquit. Δόξα, rad. what appears; class. an opinion; scrip. brightness, glory. Ἐμβριμάομαι, rad. to roar at; class. to be in a passion; scrip. to enjoin.

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\* Bib. Cab. p. 20.

Ἐξομολογέω, rad. to speak out; class. to confess; scrip. to praise. Εὐλαβής, rad. good hold; class. cautious, fearful; scrip. devout. Εὐλογέω, rad. to speak well; class. to commend; scrip. to make happy. Ἐνσπλαγχνός, rad. having good bowels; class. courageous; scrip. merciful. Κοινῶ, rad. to make common; class. to share in society; scrip. to render or esteem impure. Κοπάζω, rad. to cut; class. to toil, to be weary; scrip. to cease, to be calm. Λατρεύω, rad. to hire; class. to do hired service; scrip. to worship. Ὀργή, rad. a stretching; class. anger; scrip. punishment. Ὁφείλημα, rad. what is owing; class. a debt; scrip. a sin. Παρακαλέω, rad. to call to; class. to exhort; scrip. to comfort. Πνευμαστικός, class. breathing, windy; scrip. spiritual. Παστίζω, class. to sprinkle; scrip. to purify. Ῥῆμα, class. a word; scrip. a thing. Σάρξ, class. flesh of the body; scrip. that which is evil in the mind. Παρακοή, rad. mishearing; it is not found in the classics; scrip. disobedience. Ὑποπιάζω, rad. to give a blow under the eye; class. to strike and bruise; scrip. to repress. Other significations besides those here given may belong to these words, but they never have in classic Greek the significations which, more or less frequently, they have in the New Testament. Additional instances might be brought forward; these are, however, quite sufficient to show, that it is most wrong to conclude, that, because a word has one sense in classic Greek, that therefore it must have the same sense in the holy Scriptures. If passages were to be adduced a hundred or a thousand fold, to show from the classics the meaning of a Greek word, it would not be possible thus to prove that this was its signification in Hebraistic Greek writings. We cannot be sure of this until we have seen that reasons similar to those which prove it to be the sense in the former, prove it also to be the sense in the latter. It ought to have the same suitability in both, if equally true for both. As the context, &c. has established one meaning in the works of heathen writers, so with equal or greater certainty may the context, &c. establish another meaning in the pages of the sacred writers.

III. It may be imagined, however, that there is something in παστίζω which makes it less proper to pursue this course in reference to it, than in respect to other terms. There might be reasons for giving unusual deference to the radical signification, and to classical usage, in its case; we can conceive of such reasons as these. It would be proper if, while the word occurred frequently in the classics, and with a context that threw a clear and strong light on its signification there, it was rarely used in the New Testament, and without any indications of its meaning there; or if the objects to which it referred in the Scriptures, and the circumstances in which it was employed, were exactly or to a greater extent than usual similar to those presented in the classics, then also the probability of change in signification would be diminished; or, lastly, the word may belong to a class which has rarely or never been

known to vary in its meaning. If these things could be established, then, though other words might deviate in their sense from classic Greek, we should conclude that βαπτίζω did not, and while we searched the Scriptures to know what the apostles meant at other times, we might be content to receive a heathen interpretation of this word. The reverse of all these suppositions is, however, the fact. For, 1. βαπτίζω is not a word of frequent occurrence in the classics, while in the New Testament, with its derivatives, it occurs more than a hundred times, and in connexions as favourable for ascertaining its meaning there, as those from which its signification is deduced in heathen writers. 2. This word is acknowledged to be used, with few if any exceptions, in reference to religious objects, generally in reference to a rite and doctrine peculiar to Christianity, which had no parallel to them in heathen countries. In the classics the word is never used in reference to what is sacred, but always in reference to what is common. In the New Testament it is never used in relation to what is common, but only in relation to what is sacred. Such terms are those most likely to change, and a reference to the instances given before will show, that terms applied to religious objects have changed most frequently. And, 3, βαπτίζω has changed its meaning; it has shown no peculiar tenacity of its primitive signification—it denotes to overwhelm, as well as to dip—and it belongs to a class of words remarkable for the changes of meaning which they have undergone. This is a point of great importance. Words denoting the mode of an action very frequently lose all reference to this mode, and then denote merely the end. Βάπτω is acknowledged to signify both to dip, and to die without dipping; λούω, νίπτω, πλύνω, all denote to wash, and have lost every reference to the manner of washing, if that were ever expressed by them. Tingo signifies to dip, and also to moisten and stain without dipping. It is, however, of more importance to look to the Hebrew, Chaldee, and Syriac languages, since Hebraistic Greek is more likely to imitate the modes of transition common to those languages, and to borrow its significations from them. If in either of them we find a word corresponding to βαπτίζω, changing its signification of mode for one of end, then, instead of being improbable, it will be probable that βαπτίζω has also assumed the latter signification, and expresses the design of an action, and not its manner. For the proof of the following statements reference must be made to the lexicons of Buxtorf, Castell, Gesenius, and Schaaf. In Hebrew, the following words denote primarily a mode of action, then cleansing or purifying, without any relation to mode. בָּרַךְ, to separate; הִיָּה, to thrust away; תָּבַס, to tread under feet; מָצַךְ, to melt; שָׁפַךְ, to inundate, overwhelm. In Chaldee, similar changes have taken place in these words: חָכַא, to rub; סָחַא, to swim; חָרַץ, to cast upon; שָׁפַךְ, to overwhelm; טָבַל, to dip; צָבַע, to dip. All these also denote to wash or purify, without reference to mode. So also in



Syriac, ܠܕܝܡ, to swim; ܠܫܝܚ, to scrape; and ܠܕܝܡ, to dip, all denote to purify or to wash, without any reference to mode. It cannot be deemed improbable, that βαπτίζω should have undergone a change similar to that which is known to have taken place in the meaning of similar words in languages familiar to those who used the Hebraistic Greek, in which it occurs. The same modes of thought would naturally affect its significations. Moreover, βαπτίζω would be put for ܠܕܝܡ\* in Hebrew, for ܠܕܝܡ† ܠܕܝܡ‡ in Chaldee, and for ܠܕܝܡ§ in Syriac. As these all denote not only to dip, or overwhelm, but also to wash or purify without dipping, or overwhelming, it is a natural, if not a necessary consequence, that βαπτίζω also should on some occasions lose its reference to mode of action, and signify only the design. It is on this ground alone highly probable that it means to purify without dipping. According to the principle stated by Dr. Campbell in the passage quoted, we are to expect that the Greek word should borrow its signification from these words.

From all these various considerations it appears, that the principle assumed by those who assert that βαπτίζω in the New Testament must mean to dip, is without any sufficient proof. We have seen that there is nothing in language in general, nothing in New Testament Greek, nothing in the term itself, to make a change of signification improbable. On the contrary, as so many other words have in the New Testament a peculiar signification, as βαπτίζω (whether regarded as applied to the objects of religion, or as originally expressing mode) belongs to a class much given to change, it is very likely that its signification in pagan writers is not its signification in the Bible. If we had no reason to expect any difference, we ought to search for its signification in the many passages where it occurs in the Septuagint and the New Testament, rather than in the less numerous passages where it is found in other books. Much more are we bound to look primarily and principally to this source of evidence, when we have so much reason to expect a change. From the pagan poets, historians, philosophers, and physicians, who have been improperly adduced to decide the meaning and the mode of Christian baptism, we appeal to the remains of Hebraistic Greek, and especially to the writings of the Apostles—the pages of HOLY WRIT.

\* Inundavit, abluit aliquid.—*Geenius*.

† Inundavit, immersit, immergendo lavit, abluit, eluit.—*Buxtorf*. Immersit, lavit, abluit.—*Castell*.

‡ Immersit, lavit se, abluit aliquid in aqua.—*Buxtorf et Castell*.

§ Tinxit, intinxit, immersit, lavit, abluit.—*Buxtorf. fil*.

|| Tinxit, intinxit, intingendo lavit, lavit, abluit.—*Buxtorf, fil. et Schaaf*.

## NOTES ON SOME PASSAGES IN MR. M'NEILE'S LECTURES ON THE CHURCH OF ENGLAND.

### THE POWER OF THE KEYS.

"THE commission given to the apostles themselves," says Mr. M'Neile, "and acted upon by them in several notable instances, included the *working of miracles*; as healing the sick, casting out devils, raising the dead. The transmission of this is not pretended, and therefore discrimination in the matter is imperative, seeing that at the outset we meet with this undeniable abatement of an *apostolical* succession. But although the power of physical miracles is not claimed by any sane advocates of an apostolical succession, *the power of the keys*, as it has been called, is."—*Lect. 2, p. 25.*

The power of the keys, and the power of working miracles, were given together, and evidently designed to go together; and we have no intimation whatsoever of their being separated, or that the one should continue after the other had ceased: and it appears to me, that it would now be scarcely less blasphemous to pretend to heal the sick, or to raise the dead, than it is for one fallible man, to say to another fallible man,—"*Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted to them; and whosoever sins ye retain, they are retained.*" The fact was, that a pretension to the one power, could not be maintained for very obvious reasons: but in the other, the proof of failure not being so flagrant, it was too favourable to the purposes of priestly ambition to be suffered to drop, and speedily, became incorporated as part and parcel of that mystery of iniquity which so soon began to work. But if ocular proof in the case is wanting, moral proof is not. The gifts and graces of the Holy Ghost are not doubtful; they may be known and read of all men: and when we see one man who has never shown these gifts and graces, pretending to communicate them to another, who perhaps shows still more legibly, that he is, both before and after, wholly destitute of them, what conclusion can a sane mind come to, but that the pretension is absurd, and the exercise of it blasphemous? And when it is recollected, through what a polluted channel this pretended transmission of the Spirit has been carried; that this transmission is the grand foundation of the power, and authority, and infallibility, and intolerance of the church of Rome;—and when it is further recollected, that to this very pretension thus taken up, and thus transmitted, the Church of England lays claim, and copies from that church the very formulary of conveying this miraculous endowment—the spiritual union of the two churches is thus proclaimed with fearful boldness, and a case is made out against the Church of England, which alone is sufficient to justify a conscientious dissent.

The presumption and delusion involved in this ordinance, assume a still deeper shade, when we follow them into that of absolution. Mr. M'Neile's quibble about the different meanings of the words *absolve* and *forgive*, is unworthy of a Christian minister.\* Were the question, a school question merely, or one of simple error, defensible, as Mr. M'Neile attempts to represent it, on the ground that the church does not pretend to infallibility, we should not be disposed to quarrel with it. But when it is recollected, that the function assumed is one of the most awful import, and, if assumed falsely, leads to the most awful delusion, the question is not one to be thus lightly got rid of. It is not to what extent the objectionable pretension to forgiving can be carried, but what is the condition of that which remains? What is the actual amount of the pretension still reserved under the word *absolve*, and what the impression conveyed by it to the unhappy wretch over whom it is to be pronounced? Taking the word *absolve*, then, at the lowest interpretation claimed for it, that of declaring or pronouncing forgiveness, still an exclusive attribute of Deity is invaded—that of omniscience. A minister can no more dare, without assuming this attribute, without the faculty of discerning what the searcher of all hearts only can discern, to pronounce the sins of a fellow mortal forgiven, than to take on him the prerogative of unconditionally and personally forgiving them. And when it is remembered, that the only confession of faith on which this declaration of forgiveness is required to be pronounced, is the bare verbal assent to a form of words, which, whatever else may be its merits, contains not one syllable of the way of acceptance with God! which, beyond the mere facts of the death and resurrection of Christ, makes no mention of the grand discriminating doctrines of the Christian faith, of man's lost state, and the plan of recovery from it; of the atonement; of justification by faith; of the mediatory office of Christ; and of the renewing and sanctifying office of the Holy Spirit; those doctrines, a knowledge of which, modern Christians, at any rate, consider to be absolutely essential to salvation. When we think of this, and that so far as the appointed test goes, the man may be passed out of the world with an assurance of forgiveness, in ignorance of every one of them; when we think of all this, the combined presumption and delusion are perfectly appalling.

#### SUBMISSION OF THE CHURCH TO THE CIVIL POWER.

"It is difficult to imagine," says Mr. M'Neile, "anything more express and plain, than the divine commandment is with respect to the submission of the Christian church to the civil power. I must cite the well-known language of the apostles. 'Let every soul be subject unto the higher powers. For there is no power but of God: the powers

that be, are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.' (Rom. xiii. 1—5.) 'Submit yourselves to every ordinance of man for the Lord's sake: whether it be the king as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.' (1 Pet. ii. 13, 14.)"—*Lect. iii. p. 48.*

These are the passages at length: and in which of them does Mr. M'Neile see the divine commandment he contends for? How is it possible for him, or any man, so thoroughly to mistake the apostle's meaning in these passages, as to argue from them for the subjection of the church to the civil power?—to confound things so essentially different as subjection to the civil ruler, in things civil and things sacred; the obedience due to the ordinance of *man*, with that due to the ordinance of God? How can he fail to perceive, that these may be often at variance, and obedience to the one, through the other, plainly impossible?

It is answer enough to this extraordinary perversion of Scripture, that the apostles could not be writing on speculation merely—on what might be in some day, and in some country, and in some problematical concatenation of circumstances—a day, and a country, and a contingency, all beyond the reach of their inspired vision. Nor could they, passing by their own converts, be dictating instructions to some far remote converts of unknown regions, in unknown ages, glimpsed by their prophetic foresight. Nor would they mock the disciples, by commanding them to do that which the loss of life itself would not induce them to do; to yield subjection in religious matters, or in other words, to surrender up the Christian church to the then ruling power. But one or the other of these they must have been doing, if their purpose was any other than that of simply inculcating the duty of obedience to the civil power in things civil. The fact was, that the civil power under which the apostles and their disciples, to whom these charges were given, were living, was a heathen power. But it was to these same disciples, actually living under this same heathen power, that these commandments were addressed, and by whom they were to be received and obeyed. But here is the conclusion which no sophistry or casuistry can get over—the government under which the church then existed being a heathen one, the subjection contended for was impracticable:

ergo—it could have no place either in the minds of the apostles, or in the passages quoted from them by Mr. M'Neile.

Again, in the same Lecture, (p. 56,) Mr. M'Neile writes as follows: "The apostles, as we have seen, enjoin submission—conscientious, religious submission, for the Lord's sake,—to every ordinance of men, whether it be to the king as supreme, or unto governors, as unto them that are sent by him. This command is given to the Christian clergy, to whom other commandments also are given by the same divine authority. It is their duty to obey *all* their Lord's will." Then, after stating that one part of that will is, the performance of their spiritual functions, which he calls their *ecclesiastical* duty, he adds—"Another part of their Lord's will is, that they should be, and continue, *subject* to the civil power. Call this their *political* duty."\*

Monstrous as this must appear to those who have not surrendered their judgments and their consciences to kings and parliaments, it is no caricature of the real doctrine of the church on this subject. Hooker, throughout his Eighth Book, gives the same view of the ecclesiastical sovereignty of kings, and the prostration of the church before the civil power. "Touching that which is now in hand," says he, "we are on all sides fully agreed; first, that there is not any restraint or limitation of matter for regal authority and power to be conversant in; but of religion whole, and of whatsoever cause thereto appertaineth, kings may lawfully have charge; they lawfully may therein exercise dominion, and use the temporal sword."†

According to these slavish doctrines, religious submission is due, let the civil ruler act up what religion he may. This is one of the inevitable *sequelæ* of the state conscience system: by virtue of which, kings (with or without parliaments, as the constitution of the country, or their own will may determine;) may, as we have seen done by kings and queens of England, set up popery at one time, and protestantism at another; or popery in one section of their dominions, protestant-episcopacy in another, and presbyterianism in a third, at one and the same time;—that an emperor of Russia, or a king of Greece, may, by the same right, establish the Greek church;—that the bishop of Rome, or a king of France or Spain may establish popery, and the subjects of each be severally bound to obey.

#### PHILALETHES.

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\* What the real nature of this subjection is, may be seen in the Acts of Supremacy and Uniformity, and in the "Constitutions and Canons Ecclesiastical."

† Book viii. ch. ii. sect. 16.

## GRACE—A STATE.

"This grace wherein we stand."—Rom. v. 2.

IN creation, man was placed in a state of integrity and uprightness: by transgression he was reduced to a state of guilt and condemnation: through conversion he is elevated to a state of justification and grace.

The state of grace is evidently one of favour and acceptance with God, and involves the possession and enjoyment of numerous and inestimable privileges. The subject of this state is no longer treated with disfavour, nor regarded as an enemy. He has been reconciled to God; his sins have been pardoned; he is purified; he has free access to the mercy-seat; he enjoys peace in his conscience; he is sustained and cheered amid the toils of his pilgrimage, and rejoices in anticipation of his final reward. (Rom. v. 1—11.) What a state is this! how safe, how happy, and how glorious! What a change in character, condition, and prospects, it implies! what a change, in these respects, it promises. A sinner once—now a saint—hereafter to be a spirit in glory! Once in guilt, danger, and wretchedness—now in safety and happiness, and hereafter to be for ever with the Lord! "Now are we the sons of God, but it doth not yet appear what we shall be."

This state is the result of grace, of pure and sovereign favour. Man does not, will not, cannot originate his own conversion. His spiritual change is not self-produced. He is guilty, worthless, powerless. Left to himself, he would inevitably perish. He has no claim on the Divine bounty or pity. A wilful rebel against the God of heaven, his only desert is death, his only doom is hell. But mercy pities the wretched, and grace blesses the unworthy. "Who hath made thee to differ?" "By the grace of God I am what I am."

Salvation is, however, not so entirely of grace, as to exclude all regard to the claims of law, justice, and truth. It is purely gratuitous to man, but at an immense cost to the adorable Redeemer. "Ye were redeemed by the precious blood of Christ: being justified freely by his grace through the redemption that is in Christ Jesus."

Justice has her claims, as well as pity her tears,—claims, too, which must be met before pity can be exercised. The pleadings of mercy were unavailing while justice insisted on satisfaction, and till Jesus undertook to meet all her demands. In his own person, and by his own obedience and death, he engaged to remove every obstacle in the way of a sinner's return to God, and to render it possible for the Governor of mankind to be "just, and yet the justifier of the ungodly." "The just died for the unjust, that he might bring us to God." "He died for our offences, and rose again for our justification." His resurrection proclaimed to the universe, that "the kingdom of heaven was now opened to all believers;" while his intercession secures access to



the throne and presence of the Eternal for every sincere penitent. "Through him we have access by one spirit to the Father."

Nor is this introduction to the state of salvation so exclusively of mercy and grace, as to require no concurrence on the part of man. He is not saved against his will, nor without his consent. He is not placed in this state of security without thought, inquiry, or solicitude. Mercy awakens him to behold his danger and his disgrace; leads him by the hand to the cross, that he may there learn the way of escape from hell to heaven; and then influences him to shed the tears of penitence, to lift the imploring eye to him who is able to save, and to lay hold, with firm and tenacious grasp, of that cross whence only his life and help can come. He believes in Jesus—he trusts in his merits, his power, and his grace, and finds relief, safety, and peace. "Ye are saved by grace, through faith; and that not of yourselves, it is the gift of God." "We have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God."

This faith is not a meritorious deed, but God's gift: it is an indispensable qualification for the state of grace, as well as a means of introduction into it: by its influence the privileges of that state are fully realized, and the suitable preparation for its coming and unending felicities is enjoyed.

It is not the least excellence of this state of grace, that it is permanent and unchanging. In it the believer "stands" firm and immovable. He who enjoys the high and ineffable honour of being saved by grace is saved for ever. "The Lord God is a sun and shield; he will give grace and glory,"—grace the commencement and pledge of glory. The certainty of salvation results from its being of grace, and of grace only; if it were of works, it might be endangered—would always be doubtful. Supposed safety to-day would afford no security for to-morrow. Uncertainty, perplexity, fear, would constantly disturb the peace and happiness of the penitent. But whom God loves, he loves eternally: whom he converts, he converts for eternity. His "gifts and calling are without repentance." "I give unto my sheep eternal life, and they shall never perish." "He that hath begun the good work will perform it, until the day of Jesus Christ."

Although the doctrine of the perseverance of saints is true, and the fact, that the true convert never perishes is indisputable, yet there is sufficient reason for watchfulness, and prayer, and diligence, on the part of all who profess to believe in Jesus. The doctrine is true, but it may not be so certain that I am in a state of grace, or that I have been really converted to God. I am not infallible: I may be deceived: I may be deceiving myself. No revelation from heaven has assured me of my absolute safety. Hope animates me—"the full assurance of hope" sustains me amidst the depressing influences of the world, and of sin, but still, like the apostle, I have need "to keep my body in

subjection," and my soul with care, "lest after all I should be a cast-away." The only evidence of grace which can afford me satisfaction, is the continuous exercise of faith, the humble, earnest desire after holiness and peace, the constant endeavour to honour and glorify Him from whom all my salvation comes.

Possessing and constantly exhibiting this evidence, I may safely "rejoice in hope of the glory of God." No doubt need then becloud my mind, no fear alarm my soul. I may then adopt the language of the apostle, and exclaim, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." I may feel assured that no temptation shall be successful; that no enemy "shall triumph over me." Upheld by divine grace, "my footsteps shall not slide:" with steady pace and courageous heart I may even advance to the conflict with death, confident that, though I shall fall in "mortal combat," my spirit shall rise to the full enjoyment of that glory of which the grace bestowed was at once the earnest, the foretaste, and the blessed preparative. "Grace" shall indeed "reign through righteousness unto eternal life, by Jesus Christ our Lord."

A.

#### THE ANTI-SLAVERY QUESTION AT BRISTOL.

TO THE EDITOR.

MY DEAR SIR,—I observe in your last number, that my name has been connected with a discussion on the important subject of Slavery, at a meeting of the Congregational Union, held at Bristol.\* In my constrained absence, I am grateful to my brethren for assuming that the power of vindication was in my hand: I am only surprised, that it should be thought necessary to use it. However, it is expected, it would appear, and I supply it; although it is painful to deal with a great question only in a personal relation.

The first resolutions, condemnatory of Slavery, as a *sin*, passed at the board of Congregational ministers, were drawn up and proposed by myself, and supported by Dr. Halley, at a time when there was far less light and conviction than now on the subject. When our Missionary Society was exposed to convulsion on this question, I felt it to be my duty to bear a decided part in the discussion; and it is not too much to say, that it involved some moral courage, and a great sacrifice of personal feeling. From my known sentiments on this, as well as other subjects, I was urged to be one of a deputation to America. I went, but without instructions or pledges of any kind. So soon as I arrived, I accepted an invitation to the meeting of the Anti-slavery Society, and was prevented from being present only by illness. I was eager to offer compensation for this; and, I think, within three days, at the largest

\* Vide Cong. Mag. Dec. 1840, pp. 886-890.

meeting held at that period in New York—the Missionary Society—I denounced slavery as a *sin and a curse*; and appealed to the multitude present to follow in the course on which British Christians had been too slow to enter. I travelled across the slave states, (what I believe no other deputy or agent has done,) for the purpose of acquainting myself with the question. Every where, I sought to raise occasions for discussing it; and never did I plead for less than its utter condemnation. I arrived at Cincinnati when the question was critical. I took a decided part in it; and left with the hope that I had succeeded in preventing measures which I foresaw would break up the college. I hastened to Boston, chiefly for the purpose of meeting some select friends, at the head of whom was J. Tappan, esq., on the question; and these conferences led to the formation of an Anti-slavery Society, which, I believe, was the first that had existence in that city. On returning home, I first made a verbal report to my brethren, and afterwards placed my opinions distinctly on record in two chapters devoted to that subject, to which I may still refer, and which, I think, gave full satisfaction.\* The Union, at its next annual sitting, passed an unanimous vote of thanks to the deputation for the manner in which they had fulfilled their commission. And now that I am called to review the past, of nothing am I more conscious, than that if every other object had failed, the service rendered to this vital question was a sufficient return for our trouble and sacrifice. Can it be, that nearly seven years afterwards, in the same Union, a vindication is thought necessary? Still, I will candidly admit that I am not the advocate of all the measures which the Anti-Slavery Societies have adopted, in seeking the utter annihilation of slavery. I have lamented, and do now lament, over some of them, as, in my best judgment, unfavourable to the object proposed. I think, for instance, it is a great mistake to have two societies in this country, as it fosters jealousies, perplexes the common mind, and prevents that consolidation of power, which would be felt by the government of this and of other countries. I question, if there was to be a convention, the propriety of lady-delegates being deputed, with a claim to speak and vote. I think it alike unwise to refuse to consider the questions of compensation and of time; and to insist on the question of amalgamation. I demur to the course of denouncing all slave-owners as “thieves, blood-hounds, infidels, and traitors,” as not very likely to expedite their conversion, and not quite Christian. I condemn the assertion, which lately has been so often repeated over the length and breadth of the land, that *no man who holds a slave can be a Christian*, as monstrous and false. I know I should unchristianize better men than myself if I adopted it. I object to the policy and the right of making the slave question a test and term of christian communion. If a slave-pledge is to be adopted, why not a peace-pledge, and

\* Vide Narrative of a visit to the American Churches, vol. ii. Letters 41, 42.—EDITOR.

a temperance-pledge, and a host of other pledges. This is not the apostolic method. I disown and denounce all terms of communion but the one term of our salvation—*faith in Christ*. These, and similar extravagancies, I am satisfied, have obstructed our course in pursuing the one object which we are so anxious to secure. I speak advisedly when I say, that there is good reason to conclude, that two, if not three, slave states in America, would by this time have become free, if the measures adopted had been as *well chosen* as they were certainly well-intentioned. This would have given a *majority* to the free states in congress; and that alone would have operated mightily on the question.

If it is alleged, that when so many exceptions exist, they must generate some degree of lukewarmness to the object, my conscience gives a decided negative to that allegation. I should, indeed, rejoice to see the machinery for effecting so great and difficult a work, approach as near to perfection as may be; but I would zealously work, to the best of my power, with such as exists, till we can obtain better. The cause, in my judgment, is too sacred, too urgent, too mighty, to allow of fastidiousness or delay. If my heart has long bled for the condition of the slave, it bleeds more freely now that all the horrors of slavery are increased after the labours and prayers of half a century! If there is any service in which I could freely offer up life itself, it is in that service which professes to find its consummation and reward in the rupture of the last fetter of the last slave; that all men may be alike free, and for ever free!

Hackney, Dec. 10, 1840.

ANDREW REED.

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REV. J. J. FREEMAN ON THE PERSECUTION IN  
MADAGASCAR.

MR. EDITOR,—I have some fear that the note which you have attached to the review of "Narrative of Persecutions in Madagascar," in the last number of the Congregational Magazine, may produce an erroneous impression on the minds of your readers. You intimate that Mr. Johns' benevolent efforts to rescue the suffering Christians have not been successful. This is certainly true with regard to those who have already suffered death. Mr. Johns did not sail from England till 4th of August, and the martyrdom occurred on the 9th of July.

But there are still many Christians left in the island; and on behalf of whom I trust Mr. Johns' exertions *will* be successful. He is being urged, and will be urged, by letters, to redouble his efforts, if possible. Some may be saved, before they also become victims to the ferocity of the government.

I am anxious to have all this distinctly understood, lest friends who *have* contributed should think they have aided the object in vain; or lest others should be deterred from rendering assistance. My conviction is, that the larger the number of Christians the queen destroys, the more prompt should we be in seeking to rescue the rest, though it may involve a large cost.

Dear Sir, yours most truly,

Walthamstow, Dec. 18, 1840.

J. J. FREEMAN.

## REVIEWS.

*Justification as revealed in Scripture, in opposition to the Council of Trent, and Mr. Newman's Lectures, by James Bennett, D.D.* London, Hamilton, Adams, and Co. 1840, pp. 418.

*The Primitive Doctrine of Justification investigated, relatively to the several Definitions of the Church of Rome, and the Church of England; and with a special reference to the opinions of the late Mr. Knox, as published in his Remains, by George Stanley Faber, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. Second Edition, with an Appendix, containing, among other matters, a notice of Mr. Newman's Lectures on Justification.* London, Seeley and Burnside. 1839. pp. 514.

WE have often wished that, as Congregationalists, we could form some society or institution, or do something for opposing popery, without infringing on the religious liberty of papists. We know nothing that would promote our views more effectively than that our Congregational pastors would make the subject of justification by faith to be more frequently the theme of their pulpit ministrations. We are almost prepared to hail any circumstance that would bring about an event so desirable. By this means, Paul destroyed the law of ceremonies, as a ground of acceptance with God; Luther sheared popery of its greatest strength; and President Edwards produced, in America, one of the most pleasing revivals of religion since the day of Pentecost.

We have invariably defended the right of the Roman Christians to think for themselves, and to worship God according to their own consciences. In doing so, we felt calmly conscious that we were acting out our own noble principles, were performing a righteous and an honourable duty, and were doing to others as we would wish others to do unto us. By such a conduct, we thought we were imitating the method which the Lord of conscience himself observes towards papists; namely, condemning unequivocally their doctrine, but neither fining, nor imprisoning, much less burning, its adherents. We are aware, that by our firmly and perseveringly promoting the religious liberty of all religious thinkers, and therefore of popish thinkers, we have appeared in the eyes of some Christians of the English church, and also of some continental divines, to be occupying a very unfavourable position, as if we were really, and at heart, abettors of popery. On this subject, however, we are not afraid of speaking out, and to assure all our readers, that in our coolest judgment all popery is a grievous and wicked error: that doctrinal popery is a mass of heresies, that

political popery is a bond of iniquity, and that religious popery is an antichristian superstition. It is on this account that we have cherished the wish already expressed, and which we now take leave to form into an intreaty, that our ministers would preach more on the great doctrine of justification.

The spirit of popery is, at this moment, singularly active. In the South Seas, it is endeavouring to ruin our missionary operations, by means of hoods, organs, and chauntings. In America, it attempts to seize, that it may poison, all the fountains of education and popular instruction. In Ireland it has, strange to say, taken up for its warfare all the weapons of religious and civil freedom; weapons which it had for centuries locked up in the deepest dungeons, and which, when it has gained its purpose, it will again consign to anathemas, rusting, and destruction. In England, this spirit has enthroned itself in a university, claiming to itself, *par excellence*, the epithet orthodox. In the University of Oxford, the first pupils of popery were among the professors; and one of its first proselytes having abrogated the fourth command of the Decalogue was made, by the head of the English church, an Archbishop. Since that time, men of all grades, professors and doctors, curates and students, have crowded into the "royal road," which they saw opened to honour and preferment.

We do not know how the Church of England can mend matters, and reform herself, unless, indeed, she move Parliament to provide a new act of uniformity. It is evident that the old act of uniformity, which cost her two thousand of the best and holiest men she ever had, is now a dead letter, *vox et preterea nihil*. That rash and flagitious act produced an immense amount of good out of the church, for it sent into the highways and hedges of these realms, two thousand men, who, by their preaching and sufferings sowed and watered all that crop of vital Christianity which is now being reaped in our times. But within the church itself, it seems to have produced, rather what Bossuet would call "variations" than uniformity; for there is scarcely a form of belief in the history of all denominations, which has not its living and vigorous representative in this Babel of uniformity. The Church of England, therefore, must move for a new act; "for the *priesthood being changed*, there is made of necessity a change also of the law: for there is verily a disannulling of the commandment going before, for the *weakness and unprofitableness* thereof."

There are at present, under the solemn vows of uniformity, three great and numerous classes of Churchmen—the orthodox, of the school of Swift and Atterbury, the evangelical, of the school of Newton and Scott, and the popish, or the Puseyite, of the school of Pusey and Newman. The orthodox and the evangelical, however, come under the influence of Puseyism at different points of affinity. The orthodox become attached to it by means of baptismal regeneration; and the



Evangelical, formerly deemed very little better, than half churchmen, become united to it by the spell of apostolic succession. All these men are *mixed*, they say they are *united* :—but in what they are united, except in receiving the same tythes, and in lauding their mother church, we do not know.

Religious popery has taken almost complete possession of Ireland, and doctrinal popery is rapidly acquiring parishes and provinces in England. The Church of England and Ireland had very gratuitously assumed to itself the name of “the Bulwark of the Reformation.” Shades of Luther and Cranmer, what a bulwark! with every gate thrown open, every portcullis lifted up, every battery silent, and “the Defender of the Faith”—a woman! Alas! it has proved rather a Grecian horse admitted within the walls of Christianity, by means of trickery and false oaths, and Mr. Pusey has, just like Sinon in Virgil, only opened the secret door, and the friends of Rome came forth.

Invadunt urbem, somno vinoque sepultam :  
Cæduntur vigiles : portisque patentibus omnes  
Accipiunt socios, atque agmina conscia jungunt.

As the great doctrine of justification by faith was the means of producing the glorious Reformation, so it is now abused to abolish what the Puseyite party calls “the crimes” of Luther and the Reformers. The question in dispute is, how is a sinful man justified? Our readers will, perhaps, understand the subject better, if they could imagine a condemned criminal coming forth from the door of his prison, with the confidence and cheerfulness of one enjoying lawful egress. They would ask him, “How is it that you are coming out?” He would reply, “I am acquitted.” “Acquitted!” they would say, “we heard that you were pronounced guilty. Are you acquitted then, through the mere prerogative of the monarch, or on the strength of your own good character?” Now, in discussing this subject, in reference to the sinner and his Maker, Paul, Luther, and the reformers say, that the offender is set at large by mere prerogative and grace, and is accordingly treated as if he were not a transgressor. The papists and the Puseyites say, that the sinner is free on account of his good character, and is therefore treated, not as *if* he had been innocent, but as one who is righteous.

This is the subject discussed in the two works at the head of this article. Both of these able and distinguished writers investigate whether justification be a forensic name, or a law term, employed to express a result, or an act of God, *concerning* man as a sinner, or whether it be the denomination of a process which is carried on *in the mind* of a sinner. This ameliorating process in the mind of the sinner has always been called by the primitive fathers, and by the divines of the Reformation, sanctification, to distinguish it from the act of divine

prerogative respecting the sinner, which the same fathers and divines have called justification.

The work of Mr. Faber is a large thick volume of 514 pages. It consists of a dedication to Dr. Sumner, the amiable Bishop of Chester,—a preface, and a lengthened postscript—a very lucid and copious table of contents—the body of the work is an answer to the Puseyite, Knox—and a closely printed appendix, containing notices of several Puseyite doctrines, especially of Mr. Newman's sentiments on justification. The dedication and the prefaces, like the overtures in musical compositions, bring distinctly under the reader's attention, the subjects which are to be enlarged upon in the progress of the work.

With our puritan predilections for scriptural theology, we were somewhat disappointed in Mr. Faber's mode of treating this subject; for in a work professedly on "Primitive Justification," we expected the word "primitive" to mean something equivalent to "apostolical;" and therefore calculated on seeing the doctrine of justification worked out by an induction of passages and principles found in the New Testament. Mr. Faber, however, applies the word "primitive" to the early fathers, and ancient articles of the Christian church, and not to apostolical statements. Justification is, accordingly, throughout the entire work, except a few passages in the conclusion, treated as a question between two churches—that of Rome, and that of England; and not at all as a question, in which the reader would be likely to feel interested, as a matter of serious consideration between himself and God.

Mr. Faber is quite at home with the fathers and ecclesiastical councils; and he plies their statements and decrees with great adroitness and energy against the Oxford doctrine of justification. He opens the work by showing the truth of Luther's famous declaration, that the doctrine of justification, according to the soundness or unsoundness of its statement, is the article of a standing or a falling church. He then examines, with great ability, the doctrine of justification, as defined by the Council of Trent, and proves most triumphantly, as a good disciple of the Cranmer of his church, that the Tridentine, or popish justification, and the Puseyite justification, are identical. He deserves well at the hands of the Evangelical party in the Church of England, for the exhibition which he has given, with accurate learning, and sound argument, of the doctrine of justification as laid down in the formularies of the English church. He here examines, with great care and honesty, the articles and homilies of his own church, shows the evident discrepancy between genuine Church of Englandism, and the modern Puseyism;—and castigates the Puseyites for ever imagining and asserting that the homily on justification was written rather to furnish useful and popular instruction, than to lay down theological definitions.

He examines the testimonies of the fathers with the design of show-

ing that the doctrine of forensic justification as opposed to the hypothesis of moral justification, was the prevalent doctrine of the ancient fathers, both Greek and Latin. After exhibiting their respective testimonies successively, from Clemens Romanus to Bernard of Clairvaux, he establishes his argument positively and negatively:—positively, by showing that the system of Mr. Pusey is not proposed by a single father; and negatively, by proving that they all, either explicitly or by implication, reject such a dogma. One of the greatest difficulties lying across the path of Mr. Faber's line of argumentation was, a dogma of one of the writers of his own church, namely, Bishop Bull. This prelate asserted, that a sinner is justified by what he called a *formed* faith; by which he meant, a compound of the believing act, and of the works resulting from that act. Our author is here upon very delicate ground, but he quits himself on it as a workman that needs not to be ashamed, and proceeds manfully to demonstrate, first, that Bishop Bull's system can never be maintained in the church, unless by historical testimony supplied by antiquity; and secondly, that the citations which the prelate has made from the fathers in behalf of his opinion, do not establish it.

Through the whole work, we have been charmed with the unflinching honesty of Mr. Faber as an intellectual inquirer; but in no part of the work does this appear more admirable than in chapter viii., where he shows that the doctrine of justification, as taught by the Church of Rome, by Bishop Bull, and by the Puseyites, is not liable to the same objections which Paul records to have been made against himself and *his* doctrine; and then asserts fearlessly, that the doctrine of these men, so far as respects the *ground* of our acceptance with God, contradicts all that idea of perfection which reason and Scripture ascribe to the blessed God. After he has harmonized the apparently opposite declarations of the apostles James and Paul, he concludes with remarks and statements, supplying a summary of the respective definitions of the churches of Rome and of England, and giving the chronological origin and progress of the Romish doctrine of justification. The work then closes with a serious, devout, and experimental application to the conscience of the genuine doctrine of justification by faith.

The whole work of Mr. Faber consists in the unfolding of the principles contained in the following passage extracted from the preface.

"We are justified through our own righteousness inherent in us, say the Tridentine fathers. To be justified is to be made righteous by the implantation of a radical principle of righteousness, re-echoes Mr. Knox.

"It is true, indeed, according to the concurring account of them both, that our inherent righteousness, through which we are justified, is the infused gift of God through faith in the merits of Christ; but still, even by their own showing, it is as much our own, *when* infused, as our souls, or our intellect is our own: for, verily, it is a freely admitted truism, that we have *nothing* which we did not *receive* from God.

"Hence it is most abundantly evident to plain common sense, that, if we justify ourselves by our own infused and inherent righteousness, we perform a work, disguise it as we may, by an ultimate reference to the bounty of God, and the merits of Christ, strictly and perfectly analogous to the work of convincing ourselves of the truth of a proposition in Euclid, by our own infused and inherent intellect.

"God and Christ have just as much to do in the latter process, as in the former: and we may as rationally say, that our own intellect is properly the intellect of God, because it is infused by God; or that the problem is solved, not by our own intellect, but by God's intellect; as we may say, that our own righteousness is properly the righteousness of God, because it is infused by God, or that our justification is procured, not by our own righteousness, properly, but ultimately by God's righteousness through Christ.

"Thus clearly, I think, on the present scheme, both God and Christ, with a superfluity of honorary acknowledgments, are effectively dethroned; and the idol of *man's inherent righteousness*, that spiritual abomination of desolation, is set up in their stead.

"If any person can point out the difference between *infused inherent intellect*, and *infused inherent righteousness*, relatively to the dependence of man upon God, let him by all means do it. I, myself, in their analogical bearing toward each other, am altogether unable to discern the possibility of marking out any intelligible distinction.

"On the system of Mr. Knox, and the Roman Church, for any thing that I can see to the contrary, man is quite as much his own justifier, and his own saviour, as he is his own solver of a mathematical problem, or his own contriver of a dwelling-house, or his own ready-reckoner of a pecuniary account." pp. xxvii.—xxx.

We cannot dismiss Mr. Faber's volume without expressing our astonishment and regret, that a work so excellent, and printed in London, should need a table of errata exhibiting about one hundred and thirty typographical errors.

Dr. Bennett's work is a neat volume, handsomely and accurately got up. It is inscribed to Prince Albert, and the dedication is so elegant and courteous, that our readers will forgive us for transcribing it. "To his Royal Highness Prince Albert of Saxe Coburg Gotha, K.G., &c. &c., this volume, in defence of the doctrines of Luther, whom the House of Saxony was honoured to protect against the power of Rome, is dedicated, with devout gratitude to the kind providence, which has allied by marriage a noble descendant of that house to her most gracious Majesty Queen Victoria, who still faithfully guards the religious liberties for which her illustrious family was called to the British Throne."

The preface contains a very rare and exquisite morsel of ecclesiastical history, expressive of the hearty congratulations of Rome on the present state of theology in the University of Oxford. It was discovered in the *Catholic Magazine* for March, 1839, and reads thus: "most sincerely and unaffectedly do we tender our congratulations to OUR BRETHREN at Oxford, that their eyes have been opened to the EVILS of private judgment, and the consequent necessity of curbing its multiform extravagances. Some of the brightest ornaments of their church have advocated a reunion with the church of all times and all lands; and the

accomplishment of the design, if we have read aright the signs of the times, is *fast ripening*. Her maternal arms [to wit, Rome] are ever open to receive back repentant children; and as when the prodigal son returned to his father's house, the fatted calf was killed, and a great feast of joy made, even so will the whole of Christendom rejoice greatly, when so bright a body of learned and pious men as the authors of the 'Tracts of the Times' shall have made the *ONE STEP* necessary to place them again within that sanctuary." What language for that antichristian church, drunk with the blood of saints and reformers, to use to the doctors and preachers of a reformed church! Still, as the Church of England acts in some instances as if that of Rome were her mother, there is nothing strange in such language, especially as the first movement towards conciliation originated with the daughter stretching forth her hand to lay hold on the hem of her mother's garment. So then the fatted calf is ready to be killed in Rome at the return of the prodigal Church of England, and the Pope is ready to die of joy at the prospect of making England, by means of "the bulwark of the Reformation," popish.

But, to leave the two churches and to return to the nonconformist divine. Dr. Bennett divides his work into two books. The first book gives an exposition of the doctrine, the second, presents the defence of it. In expounding the doctrine, he treats of the scriptural distinction between justification and sanctification; defines the two parts of justification, pardon, and title to heaven; considers the mode and time of justification; describes the faith and righteousness which justifies; explains the relation of sanctification to justification; discusses the doctrine of justification by works; and then concludes with a most masterly dissertation on the sacraments as connected with justification. Having given a lucid explanation of what he means by justification by faith, Dr. Bennett proceeds in his second book to defend it, by testimony from the sacred Scriptures, by inductions from experimental theology, and by citations from ecclesiastical authorities.

Dr. Bennett has succeeded in putting his subject in a strong light, but not in a glare. He is an admirably clear thinker, and one of the most lucid and cogent of reasoners. To read his book is like walking in warm daylight. In the course of perusing it we have often thought of an anecdote related of Sir Walter Scott. He was asked how he could paint a Scottish landscape so true to nature, he replied, "I *see* it first, and then I describe it." As a Christian and a theologian Dr. Bennett has seen first what justification is, and then with the pencil of a first-rate master he describes it.

We had intended to make several citations from this able work, but our limits forbid us; and we sometimes doubt, whether a review presenting a series of scrap-book selections is really the best way of promoting the circulation of a book, especially in argumentative theology.

Probably the work of a new or a young writer might need some selection of this kind in order to supply the public with some samples of the ability, learning, and taste of the writer. But the public requires nothing of this kind in reference to Dr. Bennett. "All his works praise him in the gate;" and they are deservedly admired for profound research, clear thought, and close reasoning, while his accuracy in criticism, acquaintance with all knowledge, and mighty eloquence in discussion, place his name high and brilliant among the first theologians of his denomination and his age.

It is difficult to select one chapter which would deserve a closer reading than another. We would, however, press on all who wish to understand the subject, to read very attentively chapters the first and fifth, on the scriptural distinction between justification and sanctification, and the relation of sanctification to justification. Much of the popish confusion has arisen from seeing these two subjects "as trees walking." This confusion teaches the importance of taking the advice of our Lord when he said, "I counsel thee to anoint thy eyes with eyesalve that thou mayest see;" that we may perceive things that differ, in a manner distinct, and well-defined. The fourth chapter on the faith and the righteousness which justifies, we would recommend as one indispensably necessary to the understanding of justification by faith, and we do this as the author has brought all the light within, and all the light which he has successfully gathered from without, to bear upon this stupendous doctrine. Were we requested to select one chapter which would form a plain and able tract, *instar omnium*, as a caveat against popery and Puseyism, it would be most unhesitatingly the seventh chapter "on the sacraments as connected with justification." The author has in this chapter, by his perfect familiarity with the Aramean dialects, by his nice perception of the relations of the forms of language to the laws of thought, and by his complete mastery of doctrinal theology, brought the language of symbols and metaphors, types and customs, down to the level and within the reach of every man's habits of conception. We cordially congratulate Dr. Bennett on the success with which he has attained the height of this great argument, and wish him health and life, long continued, to enrich yet farther our theological literature.

The two works before us, as being on the same subject, supply us with pretty accurate specimens of Church of England and of Dissenting theology. Mr. Faber has learning, piety, and fame enough to excuse us for preferring Dr. Bennett's method of conducting this theological inquiry. In the works before us Mr. Faber's learning is patristical, Dr. Bennett's is biblical. Mr. Faber treats of justification as an affair between two churches, Dr. Bennett discusses it as a subject between the God of heaven and a world in sin. Mr. Faber wishes to deliver the Church of England from popery, Dr. Bennett aims at saving the nations of the globe from condemnation. Mr. Faber has written his work as if it were a large "tract for the times." Dr. Bennett has com-



posed his, as adapted to all sinners, in all lands, and through all generations. Both are sound, both are evangelical—both are learned, both are argumentative—both are on the side of the lawgiver of Israel, and both deserve a wide and a long circulation.

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*An Analytical and Comparative View of all Religions now extant among Mankind; with their internal diversities of Creed and Profession.*  
By Josiah Conder. 8vo. pp. 698. Jackson and Walford.

IF delay of justice be denial of justice, then is our judicial chair, in the instance of the work before us, chargeable with serious failure in the administration of its high functions. Mr. Conder's book justly claimed an early, as well as a warm, testimonial of our critical commendation. It is a very able work—the most able production of its gifted author. It displays extensive and accurate knowledge, candid and discriminating judgment, great research for authentic materials, and equal skill and fidelity in the use of them. The work is not at all to be classed with the manuals in popular use, which profess to define, in brief, dictionary forms, the tenets and usages of all religions; but takes a rank far above them. It almost reaches the dignity of a history of human opinions on the great subjects of religion; and as it is, in fact, too elaborate and extended for a popular, elementary view of the subject, it will hardly supersede the necessity and use of some more simple manual for this purpose; though it must be owned that there is not extant a book of this nature deserving of much confidence or commendation. But holding the place which the book before us must and will do, as the most able, lucid, and complete view of all religions, exhibited in a like compass, we would advise the author, when a new edition is called for, not to compress or simplify his work, with a view to render it merely elementary, but rather to add some explanatory discussions, and to fill up various points, which were probably left incomplete, to avoid rendering the work too extensive for a popular manual. It cannot be so cut down and simplified as to assume this form; and is, in its present state, far too important and valuable a work to be so dealt with. We are, therefore, anxious to see it extended, and its interest increased, by an additional clothing of discussion, narrative, and illustration, thrown over the very complete, distinct, frame-work of justly-stated facts presented to view. Particularly we should be gratified to see pretty copious illustrations of the influence of national peculiarities and institutions in originating, forming, and fixing the numerous modifications of religious belief and observance prevalent among mankind. The work might thus be made not only an analytical view, but an analytical history of all religions.

There is no process to which human knowledge can be more usefully subjected than analysis; no department of inquiry in which that process can be more necessary than the diversified religious opinions and

practices of mankind. Analysis is akin to inductive reasoning. Both processes consist in a patient, careful use of multitudinous particulars, to arrive, the one at conclusions, the other at principles. In truth, the tree of knowledge presents invariably to our view its ramified, interlaced extremities. It is only by the patient toil of separating all the twigs that belong to one branch from those of others with which they may be intertwined, and of tracing them back to their insertion in a larger stem, and that back to the main arm, where it grows out of the parent trunk, that we can distinguish and classify what, apart from such a process, is a labyrinth of inextricable confusion. This labour Mr. Conder has skilfully performed upon the seeming babel of the present religious diversities of the human race. Apparently innumerable, they are found to be few. Seemingly in the most hostile, irreconcilable repulsion, they are often found to possess unexpected affinities. Circumstantial differences are found to be many—those vital, and affecting principles, comparatively few. In this view, the differences in the religions of the human family, resemble the differences in their languages, which appearing at first sight innumerable, their dissimilarity total, their common origin impossible—are found, by analytical research, capable of being grouped into few families, and all connected with a common parent stock.

We can greatly commend the execution of Mr. Conder's well-conceived design. The opening definitions of the first chapter are sagacious, precise, and clear. The comparison between the Eastern and Western churches is well drawn. The account of the Eastern church is throughout eminently successful: nor do we know where, within a similar brief compass, so candid and just an account of the Western, or Papal church, can be found. There is a masterly view given of the continental Protestant churches, and the distinctions prevailing between the Lutheran and Reformed communions, are traced with great accuracy and skill. Shall we say, that our author is impartial in the view he presents of the controversies and denominations of our own country? Perhaps on this subject, we ourselves are not impartial. But in this department of the work, so full of interest, the information is accurate and complete; the opinions candid, though not those of one who has no sentiments of his own, and to whom those of other men are, if not equally true or false, yet equally indifferent. Here are disclosed what were never meant to be concealed—the manly, decided convictions of the writer. The work is, however, eminently interesting and important, and the well-selected statistical statements by which it is illustrated, are of great value; not so much to gratify curiosity, as to illustrate principles and tendencies—to enable us to ascertain how different opinions have hitherto operated; and to conjecture, at least, on some not inadequate data, how they are likely hereafter to operate.

We have not room for extended extracts. The work is, however,

enriched with many passages equally just in thought, sound in feeling, and eloquent in expression. It could not indeed be possible that a thoughtful Christian mind should traverse the wide regions, and review the eventful history of man's religion, or rather, too often, irreligion, without many a pause for pensive reflection. Yet the scene is not all gloom. The purposes of God, and the destinies of man, unfold themselves but slowly. The forces of evil have already, it is probable, greatly spent themselves. The springs of error are drying up. Many delusions are already detected and exposed. Human society is moulding itself into institutions and circumstances favourable for truth. The light of the gospel will work its slow but sure way to high noon. The long night of human error and folly is probably drawing nearer to its close than many imagine. The longer day of gospel light and glory is at hand. Then there will not be in the world many religions, nor many very dissimilar forms of the one and only true religion, but "Jehovah will be one, and his name one."

The following passage from the preface so well and so truly expresses the spirit and the results of the writer's researches, that we cannot better give a just view of his work than by its insertion.

"The most difficult, or at least, the most delicate, part of my task, has been, to preserve that impartiality which may reasonably be looked for in an account of religious opinions, without affecting an irreligious neutrality, or compromising my own most sacred convictions of truth. To conceal my opinions would have been fruitless hypocrisy; and I can only hope that I have not suffered them to betray me into any defect of candour, or violation of charity. I have not attempted to treat of the Roman Catholic tenets in the character of a Romanist; or of Mahommedanism in that of a Mussulman: nor have I scrupled to speak of sects, as sects; or of heresies as heresies. The Searcher of hearts knows, however, that my earnest desire, and steady aim have been, to vindicate the catholicity of Christ's church—to harmonise the creed of its true members, rather than to exasperate our mutual dissensions,—to show that the religious differences among Christians chiefly arise from causes extrinsic to the common rule and supreme arbiter of faith,—and to lead to the practical conclusion, that as Christianity is demonstrably the only true religion, so no one needs despair, with the Bible in his hand, of ascertaining for himself, under its various disguises, the genuine lineaments of true Christianity."—PREFACE, p. vii.

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*A Brief History of the Rise and Progress of the Lancashire Congregational Union; and of the Blackburn Independent Academy. By R. Slate. 8vo. pp. 148. London: Hamilton, Adams, & Co.*

It has been frequently urged against the polity of the Independent churches, that it cannot be founded on the apostolic model, because it does not provide the means of its own extention. Were this objection true, we own it would be fatal, as we firmly believe that no church can be regarded as apostolical, that is not missionary and diffusive. While the early Independent churches enjoyed liberty, they however

laboured to diffuse their principles, and to gather their countrymen into the fold of Christ. The zealous itinerant labours of Mr. Holcroft, in Cambridgeshire, were blessed to the conversion of many souls, and were only arrested by the long imprisonment of that faithful evangelist, who first organized "a Congregational church in Cambridgeshire." The same spirit was manifested by others who were, however, silenced by the Act of Uniformity, or fettered by the Five Mile Act.

Those of the Independent body, who escaped to America, were not forgetful of the obligation which rests upon all who have received the truth, to teach it to others, and therefore they "bound themselves to study the *advancement of the gospel in all truth and power*, both in regard of those that are within or *without*, no way slighting their sister churches, but using their counsel as need shall be, not laying a stumbling block before the Indians, whose good they desired to promote." These sentiments led them to undertake a mission to the red men of the forest, and the labours of Eliot, Cotton, and Mayhew, attest the missionary zeal of the first Congregational pastors of North America, to extend the gospel to the regions beyond them. Had equal liberty been enjoyed at home, similar efforts would have been doubtless made, but religious liberty was scarcely known in England, until a prince of the house of Brunswick was firmly seated on the British throne. A spirit of apathy had taken possession of the public mind, and from causes that we cannot now stop to explain, powerfully influenced Christians of every denomination. Still there were churches, such as that in Northampton, under the pastoral care of the devoted Doddridge, that "were moved by a real concern for the propagation of the kingdom of Christ in the world," and that united their prayers, labours, and subscriptions, for that sublime object. It will be a hundred years, on the 15th day of next October, since Dr. Doddridge proposed to his brethren assembled at Kettering, this important question, "Whether something might not be done in most of our congregations, towards the assisting in the propagation of Christianity abroad, and spreading it in some of the darker parts of our own land?" and at that meeting the revival of religion, in their respective churches—the instruction of the young and the ignorant—the promotion of district and county associations were all recommended by the associated ministers, warned and excited as they all had been by his solemn and affecting sermon "*on the sin and danger of neglecting souls*." It is deeply to be deplored, that their enlightened and godly suggestions were not more extensively acted upon, and that the population of our country has been allowed by our churches to multiply around them, without the most strenuous efforts for their instruction and salvation. This omission, however, resulted not from the peculiar principles of our churches, but from the neglect of them. We are happy that this has not been universally the case. The Congregational Union of Lancashire has for fifty years been seeking,

by combined counsels and efforts, to multiply the churches of Christ in that palatinate, and to save the souls that are ready to perish.

At the present moment, a feeling is widely spread amongst our churches, that such associations are indispensable to their prosperity, and there is on all hands an inquiry as to the best methods of organizing them. We regard it therefore, as singularly opportune, that Mr. Slate has given to the public, at such a moment, the results of the experience and labours of forty years.

"The Association of Congregational Churches in 1786, gave rise to the 'Itineracy' in 1801; and that Society prepared the way for the establishment, in 1806, of the 'Lancashire Congregational Union,' whose history has been briefly related. If it had not been for the operations of this Society, the religious condition of the county would have been far different to what it now is. It has been the means, in some instances, of provoking Christians of other denominations to put forth their energies to advance the religious welfare of the community, and it rejoices in their successes."—p. 101.

"Since its formation much has been effected, by the blessing of God on its operations, far beyond the expectations of its revered founders. There is cause to "thank God," that twenty-one churches, which are now contributing to its support and assisting the general progress of vital Christianity in the world, have been either entirely raised by its agents, or supported for a season by its grants. It is gratifying to its friends that, at the present time, it is able to render pecuniary aid, in some instances to a considerable amount, in maintaining the preaching of the gospel, the administration of evangelical ordinances, and the conducting of Sunday-schools, in about 150 stations and out-stations, in which are near 1200 church-members, and congregations with not less than 10,000 who hear the gospel, beside 6255 Sunday-scholars, with 839 teachers. The amount of spiritual good which has been promoted by these means, is known only to Him who will make it manifest "at the revelation of Jesus Christ."—p. 95.

There are some eager friends of foreign missions who look with a jealous eye upon the efforts which our churches are engaged to make for home. We recommend the following case to the attention of those anxious brethren, which will show, that well directed home missionary labours will be the best means of securing extended resources for our foreign missionary enterprise.

"The case of *Ashton-under-line* is one of the most pleasing instances of success in connexion with the County Union. It was not, indeed, originated by the Society, but in its infancy received that efficient aid which not only nourished it when weak and feeble, but promoted its growth until it was placed under the care of its present honoured and beloved pastor. In the year 1815, a few persons of piety and influence, attached to the doctrines and principles of evangelical Congregationalism, fitted up a room for public worship, which for some time was supplied by lay-preachers from Manchester and the neighbourhood. The attendance for the first six months was small, frequently not amounting to twenty persons in the morning; but these continuing united, meeting often for prayer, and being encouraged by the ministers of the Manchester district of the County Union, who made Ashton and its populous neighbourhood a part of their itinerancy, they gradually increased in numbers and strength.

"In the report of the Union for 1816, it is stated, that the neighbourhood of Oldham

presents, "with Ashton, a very promising sphere of itinerant labours." A chapel was erected in this town capable of accommodating four hundred people, at a cost of about £1000, which was opened on the eighth of April, 1817. The principal instrument in the erection and continued support of this place of worship, and whose name, and piety, and distinguished liberality in support of the cause of Christ, are entitled to a record in this history, was Nathaniel Buckley, Esq., the senior deacon of the church. In June of the same year, application was made to the present minister, the Rev. Jon. Sutcliffe, then a student in Airedale College, Yorkshire, to supply the pulpit during the midsummer recess. The prospects at that time were, on the whole, encouraging; the congregations amounting to about fifty persons in the morning, and from one hundred and fifty to two hundred in the afternoon. Having received and accepted a unanimous invitation from the people, he commenced his stated labours on the first Lord's-day in January, 1818, and was ordained to the pastoral office in the following May. Accessions continued to be made to the church and congregation, and greater accommodations became necessary, which were afforded by the erection of rooms for the Sunday-school, opening into the chapel, at a cost of £200. The debt remaining on the chapel, was liquidated on the 16th of February, 1823, by a united effort, when the collections amounted to the sum of £530. The chapel was again enlarged in the summer of 1827, at the cost of £500, and rendered capable of seating six hundred and twenty persons. At a church-meeting, held in July, 1833, it was concluded, as the chapel was insufficient to accommodate the increasing congregation, to erect a new place of worship on a large scale, on an adjoining plot of ground, then occupied by cottages. The foundation-stone was laid, amidst a large concourse of people, on the 23rd of May, 1834, and the present elegant and spacious chapel, capable of seating twelve hundred persons, was opened for divine worship on the 10th of May, 1835. The total cost of the erection, including the purchase of the premises, &c., was about £4000. *There is now no debt remaining—the pews are all let—and there are three hundred members in church fellowship.*

"To the honour of this Christian people be it recorded, that they have acted under the influence of Christ's direction to his disciples, "Freely ye have received; freely give." As early as in the year 1818, when only in their infancy as a church, they felt the claims of the perishing heathen, and made a collection on behalf of the London Missionary Society amounting to £10. Since that period, an important missionary association has been formed there, which remitted last year to the parent society the sum of £147. 5s. 3d., clear of all expenses. Nor have the claims of the cause of Christ at home been neglected by them. The congregational churches that have been formed at Staley-Bridge and Denton, are daughters of this fruitful mother, and other places in the neighbourhood are visited and instructed by lay preachers, under the sanction of this church. When a deputation visited Ashton, in 1839, to obtain subscriptions for the Lancashire Independent College, about to be erected at Manchester, in the course of an hour the sum of £1160 was subscribed, which was afterwards increased to near £1500! On reviewing this case, it may with gratitude be said, "This is the Lord's doing; it is marvellous in our eyes." May the blessing of the Most High continue to rest on this place, even to future generations."—pp. 39-41.

We can only spare room for the following just remarks upon a general union for home missionary objects.

"Desirable and important as such local societies are, still, it must be confessed that something more is needful—*A General Union of all Congregational Associations for Home Missionary purposes.* A County Union for the spread of the gospel may answer well, in a county in which there is a sufficient number of churches to associate, and able to employ labourers to cultivate the moral deserts within its limits;



but there are counties, and these the most destitute and needy, in which the churches are too few and too poor to support the agents necessary. The adjoining counties of Westmoreland and Cumberland, lying direct north of Lancashire, are cases in point. In the former there is but *one* Congregational church able to maintain its own pastor, whilst there is an immense tract of country, with numerous villages, whose inhabitants are awfully ignorant of the only way of salvation. In the latter there are only twelve churches, some of which cannot support their own ministers, and the rest can do but little towards evangelizing a county containing a population exceeding *one hundred and sixty thousand souls*. A minister, who formerly resided in this county, and who lately revisited it, assured the writer, that such are the customs and habits of the people, such their general ignorance on spiritual subjects, and such their destitution of the means of grace, that they as much need the sympathy of Christian Churches as many portions of the heathen world. The same may probably be affirmed of other counties, especially in rural districts. How then are their spiritual wants to be supplied, but by agents sent forth and supported, at least for a time, by a *general union of the churches throughout the kingdom?*"

We thank Mr. Slate for his volume, and recommend it to the notice of our readers, not only as an interesting history, but also as supplying important suggestions to those who wish to establish or improve county or district associations, for the diffusion of the gospel amongst the neglected inhabitants of our towns and villages.

#### CURSORY NOTICES OF NEW PUBLICATIONS.

We are happy to receive the 27th, 28th, and 29th volumes of "The Biblical Cabinet," a series of "Hermeneutical, Exegetical, and Philological Works," principally translated from the German, that should have a place in the library of every Christian minister and intelligent layman. Dr. Rosenmüller's "Mineralogy and Botany of the Bible" occupies the 27th volume, and forms a valuable book of reference, being replete with information, sustained by most ample references. The 28th volume contains several valuable tracts by Professor Tholuch, viz. "Remarks on the Life, Character, and Style of the Apostle Paul;" Six Sermons, with many notes; and the author's celebrated "Essay on the Nature and Moral Influence of Heathenism." To which is prefixed, a Life of Tholuch, by Professor Parke, of Andover. The 29th volume is devoted to the translation of a valuable work by Frederick Lisco, of Berlin, "The Parables of Jesus Explained and Illustrated." This appears to us one of the best works upon the parables we have seen, in which the author labours to develop the one important truth, that each was designed to illustrate and enforce. Its analytical character will make it very useful to ministers of the gospel.

The opening of Abney Park Cemetery has led Mr. Collison, its solicitor, and son, we believe, of the venerable tutor of Hackney Academy, to prepare an interesting 12mo volume, entitled "Cemetery Interment: containing a concise history of the modes of interment practised by the ancients, descriptions of foreign, English, metropolitan, and provincial cemeteries, and more particularly of the Abney Park Cemetery, at Stoke Newington." The volume contains much curious information on funereal subjects, and is embellished with several good lithographic prints.

The religious public are much indebted to Mr. Charles Knight, the enterprising publisher of "The Pictorial Bible," for a new and economical edition of the same valuable work, without the sacred text, in monthly volumes, entitled, "The Illus-

trated Commentary on the Old and New Testaments, chiefly explanatory of the manners and customs mentioned in the Sacred Scriptures, and also of the History, Geography, Natural History, and Antiquities." The notes are not devoted either to the inculcation of the sentiments or the doctrines of the sacred writers, but to the elucidation of the sense by all the evidences that criticism, science, and discovery afford. They are written by a gentleman who has traversed the countries of the East in search of such illustrations, and whose intelligent remarks are aided by "many hundred wood-cuts from the best and most authentic sources." The same publisher has put forth "The Illuminated Atlas of Scripture Geography: a series of Maps, delineating the Physical and Historical Features in the Geography of Palestine and the adjacent countries: accompanied with an explanatory notice of each map, and a copious index of the names of places. By W. Hughes, F.R.G.S." It is adapted in size to "The Pictorial Bible," to which it forms an appropriate companion.

The work of foreign missions has a favourable influence upon the intelligence of all its supporters, who cannot trace the spheres of missionary labour without becoming better acquainted with the nations of the earth. We are happy, then, to see that Mr. Snow, who, some time since, published a cheap edition of our lamented Williams's "Missionary Enterprises," for half-a-crown, has just issued, in one thick volume, in the same form and type, Messrs. Tyerman and Bennett's "Voyages and Travels round the World," who were "deputed from the London Missionary Society to visit their various stations in the South Sea Islands, Australia, China, India, Madagascar, and South Africa." These are "compiled from original documents by James Montgomery," of Sheffield. This second edition is corrected, and illustrated with twenty-six engravings, and for seven shillings supplies the whole of that interesting and instructive work, which was originally published in two octavo volumes, at a guinea and a half!

The deep interest that is now felt in the proper training of ministers for our churches is one of the most hopeful circumstances connected with our body. We have now before us a proof of this in two addresses, delivered at the midsummer recess to the students of our Yorkshire Colleges, at Rotherham and Airdale, the former by Mr. Hamilton, of Leeds, "Hints on a Noviciate in Theology," and the latter by Mr. Kelly, of Liverpool, "Humility Recommended." These admirable discourses must have been heard by our young brethren with a thrilling interest, and few older ministers can read them, we think, without emotion and profit too.

The pithy and pointed papers of the venerable John Cooke, of Maidenhead, were originally published, with an able and deeply interesting memoir, by Dr. Redford. They are now published separately, in two duodecimo volumes, entitled "Select Remains." They are well adapted to inform the understandings, and to school the hearts of those who read them.

Dr. John Morison's "Family Prayers for every Morning and Evening throughout the Year, with Additional Prayers for Special Occasions," is a beautiful volume, handsomely printed, by Messrs. Fisher and Co., in imperial octavo. It contains *seven hundred and twenty-eight prayers*, for the fifty-two weeks, original and selected, none of which exceeds a page in length. The editor's character is a pledge of the evangelical sentiments and Christian spirit they express, and to those who use such aids in the devotions of the family we can cordially recommend this elegant volume.

Miss Pardoe's "City of the Magyar, or Hungary and her Institutions in 1839-40," (3 vols. post 8vo,) is not much in our way. It contains, however, many lively sketches of a people but little known to the rest of Europe. The state of religion amongst the different denominations is described as being far from satisfactory.

When a book has reached its fifth edition, it needs not our commendation; yet it is a duty which should have been performed long since, to state, that the prize essay, by Dr. F. A. Cox, entitled "Our Young Men—their Importance and Claims," is

written in its author's best style, and contains a mass of facts and sentiments, that deserve the attention of all who have to do with the young men of the present age.

So highly do we venerate the memory of Dr. Isaac Watts, that we are disposed to commend every effort that is intended to do him honour. We cannot, however, approve of a work now in the course of publication, entitled "The Illustrated Watts's Hymns, edited by the Rev. Alexander Fletcher," two numbers of which are now before us. Dr. Watts's Hymns are not capable of successful graphic illustrations, and do not need them, if they were. An edition of the good Doctor's Hymns for Children might be more appropriately illustrated with some such embellishments, but those who go to the house of God to sing "Spiritual Songs," will surely put away these "childish things."

The Answer to the Question, "What must I do to be Saved?" by Rev. James Morrison, is a cheap, and extremely useful tract, that deserves extensive circulation.

The taste for what are called "the people's editions" has produced several series of valuable works of an instructive character, adapted for general readers. This method has been imitated by the theological booksellers, who have issued "The Christian Library Edition," "Christian Literature," and "Library of Standard Divinity." The last, published by Messrs. Ward & Co., printed in double columns, medium octavo, and on fine paper, now extends to twenty-five parts, each of which is complete in itself. We cannot attempt to characterize each distinct work, but the series comprizes *Expository Works*, such an "Dickson on the Hebrews," "Hutchinson on John," and Bush's "Notes on Joshua and Judges;" the latter is reprinted from an American edition, and is a valuable addition to our stock of commentaries on select books of Scripture: also works on *Systematic Theology*, as Archbishop Leighton's "Theological Lectures," Dr. Griffin's "Lectures on Important Doctrines of Christianity," and Professor Storrs and Flatt's "Elementary Course of Biblical Theology;" the two last are also reprinted from American works: Dr. Porter's "Lectures on Homiletics and Preaching," delivered at Andover, and Dr. Skinner's "Aids to Preaching," deserve a place in the study of every minister. We have only room to mention, that the publishers have conferred no small obligation on young ministers and students, by the present edition of Jahn's "Biblical Antiquities," and his "History of the Hebrew Commonwealth," which abound with Scriptural facts and illustrations of the highest value. Sincerely do we wish that the liberal patronage of the religious public may remunerate the spirited publishers for their great expense in bringing out this valuable Standard Library.

Mr. Isaac Taylor continues to prosecute his researches in "Ancient Christianity;" the sixth number of which, relating principally to the demonolatriy of the church in the fourth century, is now before us, and deserves, like the whole series, the serious study of all those who are interested in the Oxford controversy. Although Mr. Taylor strongly disclaimed nonconformity in his first number, yet he is fighting the Puseyites on the good old principles of nonconformity, the only principles on which, we take it, a successful stand can be made against the pretensions of Oxford and Rome. We sincerely thank him for the good service he has already rendered to the cause of truth, and hope to have an opportunity of exhibiting the claims of this work upon the esteem of the Christian public.

The Rev. Alexander Carson, M.A. has published a reply to President Beecher, entitled "Baptism not Purification," characterized by high critical pretensions, and a tone of severity and arrogance, that does not, in our judgment, harmonize with "the meekness of wisdom."

"The Works of Josephus" should be found in the library of every student of the Scriptures, and the new edition of Mr. Whiston's translation, published by Mr. Virtue, appears to be accurate, convenient, and economical.

## THE EDITOR'S TABLE.

A Winter in the West Indies. By Joseph John Gurney. London: John Murray, 8vo.

Poems: by a Slave in the island of Cuba, recently liberated. Translated from the Spanish by R. R. Madden, M. D. 8vo. London: Thomas Ward.

The City of the Magyar; or, Hungary and her Institutions in 1839-40. By Miss Pardoe. 3 vols. post 8vo. London: Geo. Virtue.

Pastoral Annals. By an Irish Clergyman. 12mo. London: R. B. Seeley and W. Burnside.

History of the Christian Church; from the First to the Nineteenth Century. By Christiana Buchan. 12mo. Edinburgh: W. Oliphant and Son.

Records of Wesleyan Life. By a Layman. 12mo. London: Hamilton, Adams, and Co.

Sketches of Sermons on Types and Metaphors. By a Dissenting Minister. 12mo. London: Geo. Wightman.

A Help to the Unlearned in Reading the Epistles. By a Clergyman, A. M. 8vo. London: G. & S. Seeley.

The Christian Visitor; or, Select Portions of the Old Testament. By the Rev. W. Jowett, M. A. 12mo. London: R. B. Seeley and W. Burnside.

Peace for the Christian Mourner; or, Extracts from various Christian Authors on the subject of Affliction. Selected by Mrs. Drummond. 12mo. London: Seeley and Burnside.

Christ, the theme of the Christian Missionary. By the Rev. Octavius Winslow. 12mo. London: Thomas Arnold.

Naomi; or, the Last Days of Jerusalem. By Mrs. J. B. Webb. 12mo. London: Harvey and Darton.

The Bible Monopoly inconsistent with Bible Circulation. A Letter to the Right Honourable Lord Bexley. By Adam Thomson, D. D. 8vo. London: John Snow.

The Hebrew Grammar of Gesenius. Translated from the 11th German edition, by T. J. Conant. 8vo. London: Ward and Co.

Library of Standard Divinity. Memoir of the Rev. T. Paston, D. D. of Portland, United States. By the Rev. Asa Cummings. Medium 8vo. London: Ward and Co.

An Apology for Christianity; or, Modern Infidelity Examined. In a series of Letters to Robert Owen. By Brewin Grant. 8vo. London: Simpkin and Marshal.

Tendrils Cherished; or, Home Sketches. By E. B. 18mo. London: W. Houlston.

Tales of the Blest. A Poem. By Richard Barker. 2d edit. 24mo. Shetford: J. Priest.

## LITERARY INTELLIGENCE.

Now ready, by a Quadragenarian in the Ministry, *The Reconciler*, an Essay, exhibiting in a somewhat new light the Harmony of the Government and the Grace of God, as well as of a Universal Provision and a Sovereign Election.

Dr. Young is about to publish a second edition of his *Scriptural Geology*, with an Appendix, containing Strictures on some passages of Dr. J. Pye Smith's Lectures, entitled, *Scripture and Geology*; particularly his theory of a Local Creation and a Local Deluge.

Mr. J. E. Ryland is preparing a translation of Dr. Neander's *History of the Planting and Training of the Christian Church by the Apostles*, (2nd edit. Hamburg, 1838, 2 vols. 8vo,) the first volume will shortly appear in the *Biblical Cabinet*.

## CHRONICLE OF BRITISH MISSIONS.

## INTRODUCTORY REMARKS.

WITH the year of grace 1841, we commence the Chronicle of BRITISH MISSIONS in connexion with the Congregational Union of England and Wales. Thoughts and feelings, more than can now be uttered, crowd in upon our minds in connexion with this announcement. We prefer to set out a calm, explanatory statement of our design, and our anticipations. The title adopted for this department of our periodical, presents the several points, which, successively and briefly noticed, will unfold the views, for which, with earnestness and respect, we ask the attentive consideration of our readers.

*Missions.*—We are to record the progress,—the triumphs, we hope,—of missions. If there be glory and hope in the church in our days, they are associated with her missions. That word embodies the spirit, the enterprise, the policy of our age. Whatever is diffusive, benevolent, energetic, great, in the Christian character and movements of our times, works in our missions. In this mighty, sublime project all the advantages that have descended to us from the past are employed, all our hopes and labours for the future are embodied.

*British Missions.*—The benevolence of British Christians working for the salvation of the ungodly, the perishing of their own countrymen—efforts to promote the Christianity of that country, from which, as from its chiefly earthly source, religion is to flow to all lands—to sustain, by that sure spread of virtue and public spirit which cannot fail to attend an increase of vital godliness, the liberty and institutions of a country destined to be in these things the model and instructress of a regenerated world—to cause evangelical truth to pervade our empire at home, in Ireland, in the colonies—to appeal to the combined patriotism of the piety of every British Christian. In this great work, not less the dictate of wisdom, than the impulse of zeal, we hope faithfully to record the labours and successes of the Congregational churches—a work advocated, not as the rival, but as the coadjutor of every similar enterprise. Its success must enlarge their resources.

*British Missions in connexion with the Congregational churches*—Christ's glorious gospel preached in accordance with the cherished theology of British Independents—the good old way—the sound truth of our fathers—the glorious gospel, the unsearchable riches of Christ, as understood and taught by Owen, Howe, Doddridge, equally remote from antinomian and arminian tendencies—missions conducted in harmony with the ecclesiastical polity of Independents—labouring to plant and multiply churches of that scriptural order—intended to diffuse the knowledge and influence of their free constitution, pure discipline, and spiritual character—an object confessed to be subordinate, but contended for as an important part of the revealed will of Christ, and as at this juncture obviously associated in our country with all that is sacred and precious in pure, evangelical Christianity.

*British Missions connected with the Union of the Congregational churches*—a union as blessed in fact, as it is sweet in theory—a union which, founded in the liberty, agreement, and affection of the Congregational brotherhood, gives practical

power to these elements of concord—combines the energies of many for moral power in serving Christ—increases love by fellowship, and wisdom by counsel—and connects itself with missions as the natural and appropriate channel into which to pour whatever impulse, whatever energy it may have produced by the fellowship, the deliberations, the prayers of the brethren it has assembled in the home and centre created by it for the fraternization of the Congregational brotherhood.

In January, 1841, we open the selected record of these hallowed operations. We believe them accordant with the mind of Christ—the theology, the polity, the union, the missions—to our minds have the stamp of apostolic, scriptural Christianity. We are full of hope as to the results. We have confidence in our Master, our principles, our brethren. In a less, but not a little degree, we have confidence in our plans. They are in harmony with the times. They have met with very extensive approval by our brethren. Their commencement has been with prayer, thought, conference, conciliation, and not without success. We expect to record the rising up of able body—the triumph of our principles. We hope the *Chronicle of British Missions*, in connexion with the *Congregational Union of England and Wales*, will be conducted missionaries—the rearing of chapels—the gathering of churches—the growth of our in the spirit of love, will be favourably accepted by our brethren, and graciously approved by our Saviour.

### HOME MISSIONARY SOCIETY.

FREQUENT and urgent appeals from the Directors of the Home Missionary Society have so recently been made to the Pastors and Churches of the Congregational order, that it almost appears intrusive to address them again. But the present day calls for reiteration in presenting the claims of religious institutions. These societies are numerous; and as each one has some peculiarity on which it rests its claims for general support, the public must bear patiently the evil, if it is one, of repeated appeals, which can diminish only by generous and ready assistance. The Home Missionary Society does not seek to depreciate the merits of other institutions, nor would its friends make unkind comparisons. It is quite enough for them to plead their own cause, and, as occasions arise, to present new arguments for a fair share of the sympathies and co-operation of the friends of Home Missions. The commencement of the *Chronicle of British Missions*, presents an appropriate occasion for the following appeal.

As events move on, discoveries are made which strengthen the conviction already entertained, that the existence of the Home Missionary Society is almost essentially necessary, if the Gospel is to be widely diffused in England, in connexion, at least, with the Congregational denomination. The ground on which this conviction rests has often been referred to; but it deserves to be better known in order to secure, more promptly and vigorously, the co-operation of the churches of our order. The following observations will show, by plain facts, that such is the case.

In two counties in which associations exist, ministers have made applications for agents for destitute districts, describing their total inability to introduce or sustain the Gospel in those districts, unless the Society affords them efficient aid; that they have no churches around them able to assist; and that it is useless to apply to neighbouring counties for aid, as they have already more than they can accomplish in their own boundaries. From another county in which Congregational churches are associated, five applications have been made for missionaries, and grants to ministers



to assist them in village labours. The directors have recommended that application be made to the secretaries of the association for the help required: the answer has in substance been—it is of no use: for there are no funds for affording aid to any application—the income being only £70 a year!

In another county, where an association is active but poor, one minister says: "I have written to the secretary of our association, at your desire. I enclose you his answer: from it you will see that there is no hope from that quarter of obtaining a missionary, or aid towards his support. Unless, therefore, your society will take up the case, and send a missionary, the people must perish: no Gospel is near them—the district is so far distant from our church that we cannot render them efficient help; and yet many of them desire the bread of life."

Another association, in a county containing a very large population, sought the aid of the society in supporting an agent in a populous town and neighbourhood. When a refusal was made, as the churches in that association were numerous, and some of them wealthy, the reply was to this effect:—The thing cannot be done unless you help us: no agent can be sent to that district, if you do not mainly sustain him. We are deeply indebted to the treasurer, and have no hope of change until after the annual meeting.

From several other counties, the secretaries of the associated churches have sent urgent applications for aid. Two associations have lately united the missionary stations in their counties with our society, as they found great difficulty in sustaining them.

The last case that shall be named is that of a county in which for many years there has been an active and useful association. The churches feeling their strength, and being desirous of acting alone, have kept aloof from all combined efforts with other associations, for doing good to England generally. From *that* county, several applications for aid have come, on the ground that the association was unable to afford assistance; and that there was an intention of reducing the aid now afforded twenty-five per cent., as the funds would no longer meet the present grants to the different stations!

Now, if in the counties where our churches and ministers are strong and energetic, such is the present state of things—if in others, where no help can be afforded for an extension of Home Missionary efforts—if in a third class of counties, the churches are not strengthened by association, and there is no combined movement against the ignorance around them—what is to be done! If our society did not exist, to what quarter could application be made for assistance? It is in vain that the poor churches in one destitute county apply for help to a neighbouring county, rich in numbers and in wealth. The geographical line of the county, except in one or two cases, is not passed over, and the cry for aid remains unnoticed. What is then to be done? As far as we can judge, an organization like that of the Home Missionary Society is the only one likely to supply this great and acknowledged deficiency—to stimulate the vigorous associations, and draw something from them by presenting the large claims of England, and thus enable it to help the weaker associations and churches in their attempts to spread the Gospel around them.

The consequences to the Congregational denomination would be most injurious, if at the present time—in this day of activity on the part of all denominations—it should be left entirely to the influence of that cautious system of tardy operations which might have been suitable fifty years ago, but which is feebleness itself in the present day of competition and aggression. It is only necessary to look fairly at this subject, to consider it in all its bearings, to feel that no greater benefit can be conferred on churches, associations, and on our country, than to strengthen and co-operate with an institution like the Home Missionary Society. And as it is the great

design of the Society to act through associations, it will give that security for combined movement and efficient local superintendence, which is to be greatly desired in the operations of all public institutions. This will draw out the sympathies of the churches, and prevent any central power from being injurious. It will direct the Home Missionary Society in carrying out its plans, while the calls on the churches will fully and fairly be made. Enough has been said to show that help is needed, that it is urgently sought by those who already are doing their utmost in the cause. There is every security that the sums contributed will be faithfully and scripturally applied. And if any complain that they are too much importuned, that demands are so multiplied they see no possibility of meeting them all, let them be seriously reminded, that the only way to diminish the pressure, is to multiply the number of those who will share it. Make sinners acquainted with the value of the Gospel, and they will seek to secure its ordinances for themselves. Let Christ be preached, where he has not been named, and the day will come, when, from those very spots, now waste and barren, contributions will arise, instead of calls for aid, and thus Home and Foreign lands will be benefited. This is especially worthy the consideration of those Christians who are just entering on life, for they may hope, in their own day, to see such fruits of their liberality. And let their fathers, who, during a season of unprecedented activity, have already borne the burden and heat of the day—let *them* not give an example of being “weary in well-doing,” but rather by immediate and generous efforts point out the honourable path of Christian liberality, as one which their descendants ought to follow. Never did our nation need the regulating principles of the simple gospel more than at the present time; never was it more necessary to use means to check the progress of errors, which are destructive of every thing which the Christian values. The directors disclaim the arm of flesh, but we must, therefore, use the sword of the Spirit. The coercion of law they reject on principle—but the same principle ought to lead them to employ the compulsion of love, in seeking the well-being of our fellow-men by personal exertions, and by the labours of others. In promoting this great object, we look for suitable agency. This is not prepared. But devoted men, whose energies are to be spent in faithfully preaching the Gospel of Christ, are already receiving an appropriate education. The work has been undertaken in faith. Believing the statements of their brethren as to its necessity and importance, the directors wait for their efficient co-operation. They look at the anticipations of the churches as to our success, sometimes with fear and trembling, lest too much should be expected from them ere their plans are fully matured, or before they have obtained that amount of men and money, without which they will be unable, even with God’s blessing, to realize their high expectations. They speak not despondingly—but with hope—not as doubting the sincerity of our brethren’s promises, but to urge them, on account of the present necessity, to the discharge of an acknowledged duty.

In future numbers of the Chronicle of British Missions, some accounts may be expected of the transactions of the Home Missionary Society. These will necessarily be brief, the Society having, in the Home Missionary Magazine, (a new series of which has this month commenced) ample room for publishing its transactions, and describing its progress. In conclusion, the kind and generous co-operation of the pastors and churches of the Congregational order, is respectfully and earnestly desired. The Directors feel their dependence on God, and while they do so, they place a subordinate reliance on their brethren. Already they have had most encouraging proofs that their influence is beginning to be generally exerted in our behalf. Let this become universal, and the work, as far as man can do it, will be accomplished.

## IRISH EVANGELICAL SOCIETY.

IRELAND.—Surely no enlightened Protestant can look on the spiritual condition of that noble country without sorrow, nor without a measure of self-reproach. In that land our better faith has long been allied with wealth and secular power; but only to demonstrate that such are not the weapons by which it can be made to prevail. Nor may the adherents to more scriptural modes of diffusing “the truth as it in Jesus” account themselves faultless in this matter. Independency, which took such root in England two centuries since, as to survive, and wax strong, through all the subsequent changes in our history, has put forth but feeble signs of life even in Scotland, until within the memory of the present generation, and in Ireland is still a plant so tender as to be relying for support much more upon aid foreign from itself, than upon its own vigour.

Part of the limited space that can be given in the Chronicle of the present month to the claims of Ireland, cannot, perhaps, be better occupied, than by a brief statement as to the entire amount of effort now making for the spread of the Gospel in that country, in connexion with our principles as Congregationalists.

The number of Independent churches in Ireland is not more than twenty-six, or at the most, twenty-seven; of which number, the two churches in Dublin, and the churches in Cork and Sligo, with, we believe, one or two more, constitute the churches of the Congregational Union of Ireland. The remaining churches, being about twenty out of the twenty-six—are in connexion with the Irish Evangelical Society, as churches which have been called into existence almost entirely by its labours, and are still receiving more or less of aid from its agents and funds. The Congregational ministers of Ireland do not amount to thirty, about a fourth of whom are the ministers included in the Congregational Union of Ireland; the remaining three-fourths being in connexion with the Irish Evangelical Society, as its agents, and taking no part with the Union so far as respects its Home Mission labours. Besides the twenty brethren employed as pastors and evangelists in Ireland, the Irish Evangelical Society has about that number of devoted men engaged in the humble, but highly useful occupation of Scripture readers. The agents, the Rev. Messrs. Godkin, Fordyce, Keeling, and Bewglass, are occupied as missionaries; the remaining brethren are pastors, but extend their labours, as missionaries, over the surrounding country, often to the distance of ten or fifteen miles; their regular preaching-places varying, in the average, from five or six to twice that number. Their duties, as pastors and missionaries, generally call them forth every day in the week, except Saturday; and distinct accounts are required by the committee, as to the places, frequency, and apparent result of all such exercises. Beside the assistance which members of the committee, who have long been acquainted with Ireland, are capable of affording, in the superintendence of these efforts—the committee is in frequent correspondence and communication with intelligent and devout persons in that country on the subject of the society’s operations.

Altogether, however, the above is the sum of agency at work in connexion with our principles as Congregationalists, amidst the benighted millions of Ireland. In some of the departments of this agency, the success attendant on the efforts made is highly encouraging; and in all, we believe, that directly, and indirectly, much good is done; nor are we willing to despair of seeing harmony pervade all the efforts of British and Irish Congregationalists, for the prosecution of their common object.

Still our want in regard to Ireland—our pressing, painful want is, next to the Divine blessing, the want of *men*, and the want of *means*—of men endowed with that apt-

ness to teach, and that spiritual energy of mind, which are so imperatively demanded by the exigences of the sister island! and of means adequate to raise such men above the cares and entanglements of this life. At this moment, three Congregational churches in Ireland are destitute of pastors, and dependent on such temporary aid as the Irish Evangelical Society can with difficulty afford them. Students of the colleges, and pastors of the churches of England! is there no power in the story of Ireland's wrongs—of Ireland's wants—of Ireland's miseries, to touch your compassion, or kindle your zeal in her behalf? On those shores, over the face of that fair country, there is a craftily-adjusted and gigantic superstition at work, which dooms the spirit of multitudes to perish for lack of knowledge, as surely as do the paganisms of India, of Southern Africa, or of the islands of the Pacific. Yes! and these things are done at your threshold—these people go down before your face, at your very door! Are you learned?—Your learning shall find ample field for its exercise there, in the exposure of antiquated error, and in the vindication of more ancient truth. Are you concerned that your love to God and to man should be stirred up, in the spirit of the true Evangelist, to the utmost? Go, then, where the thirsty lip is beseeching you to pour upon it the water of salvation, where the enthralled are waiting that you should set them free, and where the buoyant with false hope appeal unconsciously to your pity, to prevent its ending in despair!

But in vain is it, in the present state of Ireland, that we have *men*, even of the best sort, if we have not means. Poverty is almost every where in that land, and especially in those parts where the labours of the messengers of salvation are most needed. Our iterated call, therefore, is for *MEN* and *MEANS*—men who shall not be drones, but men of action and power, capable of success in England, but possessing self-denial, moral heroism enough, to go in search of it in Ireland; and our call for means is for these, in such measure as would at once be ours, if *all* our churches would only care for Ireland as honourably as *some* of them have long done.

Our extracts from the journals of the agents of the Society will be given more at length on future occasions; at present we must restrict ourselves to a few passages from two of these documents only.

The Rev. S. G. Morison, who is the pastor of a prosperous church at Armagh, writes—

"I preach, in the country around me, at about sixteen farm-houses, to congregations varying from fifty to one hundred and fifty. In one direction, where I regularly preach, strangers have observed to me, that there is a manifest change in the morals of the people generally. Formerly the Sabbath was profaned by crowds, who assembled for different sorts of amusement in the public road. But now, the most hardened would be ashamed to be seen in such occupation on the Lord's day."

"After riding eighteen miles, I kept my appointment to preach at seven in the evening, five miles from C—, where I found a numerous congregation awaiting me in a large barn. A very intelligent person remarked to me after the service, that the value of such itinerating operations could scarcely be told. 'Now,' said he, 'the greater part of the people in that barn go no where on the Lord's day, and would be without any religious ordinance at all, were it not for the occasional visits of you and such like ministers.' Having availed myself of the assistance of one of our Wesleyan brethren at my station in Armagh, I went to A—, and preached in our mission-room on Saturday evening, to an interesting congregation, who seemed deeply interested in the word preached. Some of the people refrained not from audibly supplicating mercy during the sermon. On Sabbath morning I walked to C— chapel, about two miles from the town, where I preached at eleven o'clock. A solemn sense of the divine presence appeared to pervade the large audience, who gladly received

the truth. At half-past two o'clock, I proceeded to a lofty hill which overhangs A——, and I can never forget my feelings as I ascended. Crowd after crowd were seen journeying from different quarters toward the brow of the hill, and there seating themselves on the grass waiting till the service should commence. Never did I see so plainly the importance of my office. I breathed a prayer to heaven for help. As our hallelujahs rose from the hill, we saw the people, who, only a few months since, were accustomed to give up their Sabbaths to games and blasphemy, collected in little groups in the streets below us, and looking and listening, while all the windows of the nearest houses were thrown open, and crowded with persons evidently anxious to hear. While I preached to the hundreds assembled, not a word seemed to be uttered. There were present, as I have since learned, Episcopalians, Presbyterians, Seceders, Methodists, Baptists, Independents, and Catholics—yes! blessed be God, the prejudiced, superstitious, but ill-used and often-belied Catholic, listened seriously to the simple doctrines of the Gospel."

These extracts will suffice to indicate the manner in which the pastors connected with the Irish Evangelical Society contrive to become equally pastors and missionaries, and will also show the encouragement they find in prosecuting such labours. The Rev. James Godkin has been for some time wholly occupied as a missionary. His attention has been much given to the points of the Catholic controversy, and he has delivered a course of lectures on that subject in the principal towns of Ireland, north and south, with much greater effect than would ever have attended attempts of that kind on the part of any other man in Ireland. In these exercises, Mr. Godkin is careful to fix the attention of his auditories upon the strictly spiritual aspect of the controversy, and speaking the truth in love, he has not spoken in vain.

"The circumstances narrated," says Mr. Godkin, in one of his journals, "convinced me that the time was come for a new plan of Irish Protestant missions. Protestants generally, and especially the Presbyterians of Ulster, are becoming favourable to it. The Catholic mind is awake, and all we want is men whose minds are in harmony with the advancing spirit of liberty and love. This I have proved. When I undertook the mission to which the committee appointed me, I felt persuaded that Roman Catholics were accessible, and that they would candidly listen to one whom they did not regard as a political enemy. But the result has surpassed my highest expectations. At first I encountered an impression almost every where, that the Roman Catholics would not attend, or would only come to disturb the meeting, and that bad feeling in the neighbourhood would arise from it. The first meeting dissipated all these fears. They did come out, and not only behaved with the utmost decorum, but listened with the deepest attention, and the consequence has been a more respectful and kindly feeling on both sides.

"At A——, for example, for I cannot detain you to mention more than a few of the places I have visited—on the first meeting the Methodist chapel was crowded, as was also the market-house, on two succeeding evenings. Here there were many Roman Catholics, who stood the whole time, and did not offer the slightest interruption.

"The case was similar at L——, where some recent circumstances had served to create a peculiar prejudice against such efforts. I preached there twice on the Sabbath, and on the Monday evening, in the Presbyterian church, to very large congregations. All parties were delighted with the issue. Lord L—— and his family, the church clergy, and the most respectable Roman Catholic families in the town attended. The Methodist chapel was offered to me for a second visit. It was densely crowded, and notwithstanding a prohibition from the altar, a large number of Roman Catholics attended. The impression produced on all these occasions was the most gratifying that could be imagined. At my second visit, the weavers of one

district, some miles distant, sat to work at their looms soon after twelve o'clock on Sunday night, that they might leave off in time to be at the lecture on the following evening. It was pleasing to our friends to hear these people exclaiming, as they poured from the chapel along the street, 'Oh! you were wonderful proofs!' I was amused and pleased, on passing through Dungannon on a market-day, to find an intelligent countrymen retailing to a crowd about him my arguments and illustrations on transubstantiation, delivered in that town not long before.

"I feel that the object of this mission is incalculably important. The Roman Catholics are exceedingly susceptible of religious impression. But if we merely preach the Gospel to them in general terms, we leave them as much in the power of the priest as ever. The great thing is, to confute their doctrines in the right spirit; not drily, nor harshly, but affectionately and earnestly; accompanying our arguments with a rich exhibition of saving grace, and with solemn appeals to the conscience."

### COLONIAL MISSIONARY SOCIETY.

THIS branch of the BRITISH MISSIONS, connected with the Union, contemplates the spread of Evangelical religion among emigrants from Europe, in all the British Colonies, and their descendants.

The most recent and authentic statements represent these colonists as exceeding TWO MILLIONS in number; nor does the human race, under any circumstances, multiply more rapidly than in prosperous colonies, where natural increase is continually augmented by the stream of immigration.

But in estimating the importance of missions to the British colonies, the numbers and increase of the settlers, great as they are, constitute the least forcible of those circumstances on which a correct judgment must be grounded. In the character, position, and destinies of this interesting portion of our fellow-subjects, will be seen the peculiar claims and importance of missions to them.

Emigration is now influenced by widely different causes from those which operated in the seventeenth century, and is of a totally opposite character. At that period, persecution drove from England, Scotland, Germany, Holland, Poland, and France, the deeply-religious men who first colonised the Atlantic coast of North America, and laid the first foundations of the new mighty states of that region. Conscience was the moving impulse of their expatriation. They therefore carried their religion and their ministers with them. They planted religious institutions as soon as they landed on the inhospitable shores they went to occupy, solely that there they might have liberty to profess religion according to their own convictions.

Other causes now compel even greater numbers to leave their homes. They need not be enumerated; but they are rarely connected with religion and conscience. Some such instances still occur, but they are the exceptions, not the rule. The pressure and vicissitudes of old communities, passing through a transition period in respect of their institutions—commercial and manufacturing embarrassments, inseparable from a most artificial, unnatural state of society, in which almost every movement is impeded by legal restrictions—the spirit of enterprise, seeking for a field of effort during an unusually-protracted continuance of general peace—the unfortunate, the criminal the friendless; the fragmentary portions, as it were, that will always be detached in great numbers from the masses of society; from these causes and sources, the stream of emigration is annually, and in all human probability will long be, supplied.



Now no people in the world either more need, or have been hitherto, for the most part, less provided with, religion, than the present race of emigrants. Recently, better movements have attended some enterprises of colonization, and religion in these projects has not been forgotten. But for a long period, emigrants were too poor to provide that ministers of religion should accompany their exile, or too unconcerned about religion to be at any effort or cost in relation to it.

But that no people are so circumstanced, as to render it, more than in this case, an object of deep benevolent solicitude, to send them in adequate numbers, faithful, energetic ministers, such considerations as the following will at once evince. They carry with them from their native shores, enough of Gospel light to make their responsibility great, their final ruin dreadful. They are going where the temptations to a lawless, ungodly life, are very strong. They go often from sorrows at home, to hardships abroad, and greatly need the consolations of piety. They are going to a state of society, where the restraints of law and public opinion are less close and binding than at home, and exceedingly need the restraints of religion. In scenes of distance, hardship, separation, the dormant religious principles and sensibilities are often moved, and the minister, the Sabbath, the sanctuary, are often, in exile, prized by those who despised them at home. Without the institutes and ministers of religion, the children of the settlers will grow up in heathen ignorance, coarseness, and vice. These emigrants have taken possession of vast and fertile regions. They are forming the rudiments of future nations. Early imbued with pure religion, they will grow to be empires with wise, free, Christian institutions. Their geographical position brings them into near contiguity with the great masses of the Pagan population of Asia and Polynesia. If the Gospel is to be spread among the heathen, as one means to that great end, it must be planted in the British colonies. From them, as from so many centres, will it then diffuse itself among mankind.

That the Independents of England might perform their appropriate part in the important work of evangelizing the British colonies, the Colonial Missionary Society was formed, in May, 1836. It is therefore now in the fifth year of its operations.

During this period, it has sent out to the colonies, fourteen ministers. It has also extended, and continues its assistance to six ministers labouring in important stations, which they occupied before the formation of the Society, and but for the aid thus afforded, must have been long since abandoned. Four brethren raised up for usefulness among the Canadian churches, it has cordially received into the number of its agents. It is contributing to sustain six young men in a course of study, preparatory to labours in Upper Canada—one in England, and five in an academy commenced with its aid in the city of Toronto.

Thus the Society is already sustaining thirty agents: twenty-four in actual labour, and six in preparatory studies.

About twenty chapels have been erected in the various colonies, by the instrumentality of these devoted brethren.

They have gathered into church-communion more than twelve hundred communicants.

They are indefatigable in itinerant labours, in Sabbath-school instruction, and in tract and Bible distribution.

The Society closed its accounts for the year ending on the 31st of March last, in arrears to the amount of £236 15s. 3d. Since that date, its receipts have amounted to £1270 12s. 11d. Its expenditure to £1509 13s. 9d. The present deficit is, therefore, no less than £475 16s. 1d. The further liabilities of the Society for the year that will end on the 31st of next March, are estimated at about £700. To leave the Society, therefore, free from debt at the close of the current year's operations, will require that there should be raised, within the next three months, not less than

£1200. And as the committee are not without hope that they may be prepared to send forth, as they have so long desired, four additional labourers this the ensuing spring, to the Canadas, not less than five hundred pounds additional will be needed to accomplish that most desirable object.

The committee have, in great measure, forborne to press the claims of the Society, till they might ascertain the amount realized by the proposed simultaneous collections on the closing Sabbath of October last. From this source £183. 9s. 6d. have been received, and some additions to this amount are expected. Effectual assistance is also hoped for from the organized, regular contributions for British Missions that have already commenced, or will soon be adopted in many churches. These are admirable plans. They will, it is hoped, soon become the firm basis on which the societies prosecuting British Missions may safely rely for the resources required in their great work. This committee will do all in their power to recommend and sustain these excellent proposals.

But they were never intended entirely to supersede other appeals. In the first instance especially, it could not be supposed that they would be very largely productive. For the present, as the foregoing statement has shown, they have proved quite inadequate to meet the exigencies of the Colonial Society. While, therefore, urging the general adoption of these plans, and hoping that their future results will be most important, the committee must earnestly appeal for immediate aid to those brethren and churches, who have found it impracticable as yet to adopt them—and most of all to the churches, still not few, from which the Society, though now encountering the labours and difficulties of its FIFTH YEAR, has hitherto obtained no support.

#### CONGREGATIONAL AND COUNTY ASSOCIATIONS IN AID OF BRITISH MISSIONS.

The committee of the Leicestershire Association of Independent Churches and Ministers, at their annual meeting, holden at Leicester, October 20th, 1840, resolved unanimously to submit to the members of the various churches the following plan for raising a fund for British Missions; viz. for the objects of the Leicestershire County Association, the Home Missionary Society, the Colonial Missionary Society, the Irish Evangelical Society, and the general purposes of the Congregational Union.

I. A monthly contribution from each and every member of the respective churches, according to their various abilities and inclinations. The total amount collected, to be divided, in such proportions, amongst these various objects, as each separate church shall determine, during the first week in October.

II. In order to insure uniformity of purpose and design, the committee recommend, that at the church meeting previous to the first Lord's day in December, (if the plan and object be approved,) two, four, six, or more of the members be requested to take the office of soliciting subscriptions, and of collecting the same, previously to the church meeting in each succeeding month, for one year, or until October next.

III. The following scale of contribution is submitted by the committee, to show how considerable an amount will be raised, if this plan should be adopted by all the churches, the number of members being about 1030:—

				£. s. d.
If	25	members subscribe	5s. per month, it will realise in a year	75 0 0
If	50	ditto	4s. ditto ditto	120 0 0
If	100	ditto	3s. ditto ditto	180 0 0
If	100	ditto	2s. ditto ditto	120 0 0

Carried over £495 0 0

				Brought forward ..	£495 0 0
If 200 members subscribe	1s. per month, it will realise in a year	120 0 0			
If 200	ditto 6d. ditto	ditto	60 0 0		
If 100	ditto 4d. ditto	ditto	20 0 0		
If 100	ditto 2d. ditto	ditto	10 0 0		
If 100	ditto 1d. ditto	ditto	5 0 0		
If 55	ditto 1d. per year	ditto	0 4 7		
1030				£710 4 7	

IV. The minister of each church is respectfully requested to communicate to the secretary of the Association, on or before the 21st of January, 1841, the adoption or rejection of the plan by the church with which he is connected.

V. The committee recommend that a treasurer be appointed by each church, who shall pay into the hands of the treasurer of the Association the amount he may have received, prior to each regular meeting of the Association, although the division is to take place at the annual meeting in October.

We are happy to find that similar plans have been also adopted by several churches in the metropolis. That at the Poultry Chapel, at Stepney Meeting, at Claremont Chapel, and at Upper Clapton, we have heard, are proceeding upon the same principle. Let this method only become general, and vast trouble will be avoided, and funds sufficient for the objects contemplated by our British Missions will be speedily raised.

## TRANSACTIONS OF THE CONGREGATIONAL CHURCHES.

### THE SECOND ANNIVERSARY OF THE CONGREGATIONAL UNION OF UPPER CANADA.

THE annual services of the above institution commenced on Tuesday evening, September 8th, 1840, by a meeting for special prayer, held in the basement story of the Congregational Chapel, Newgate-Street, Toronto.

On Wednesday morning, at nine o'clock, the committee of the Union, composed of ministers and delegates, met for business. Having continued their sittings till six o'clock in the evening, they adjourned till nine o'clock on the following morning.

On Wednesday evening, the annual sermon of the Union was preached by the Rev. H. Wilks, A.M., of Montreal, delegate of the Congregational Union of the Lower Province. The text chosen by the rev. gentleman was Acts xix. 20. The powerful appeals of the preacher, and the serious attention of the auditory, afford the pleasing hope that the impressions produced will be practical and lasting.

On Thursday morning, according to adjournment, the committee of the Union resumed their sittings for business. At one o'clock, in consequence of the arrival of his excellency the governor general, the committee adjourned till four o'clock on Friday afternoon.

On Thursday evening at seven o'clock, the public meeting was held in the Congregational Chapel, Newgate-Street, on which occasion J. H. Price, Esq. presided.

The Report having been read by the Rev. A. Lillie, Secretary, the following Resolutions were proposed and unanimously adopted.

Moved by the Rev. H. Denney, of Esqueness, and seconded by the Rev. W. Hayden, of Cobourg.

Resolved, 1.—That the Report now read be received and adopted, as exhibiting to us an encouraging measure of success—demanding our devoutest gratitude—exciting

our fondest expectations, and constraining our renewed devotedness to the work God has graciously entrusted to our hands.

Moved by Rev. W. P. Wastell, of Guelph, and seconded by Rev. S. Harris, of Vaughan.

2.—That though we are now convened as ministers and members of the churches forming the Congregational Union of Upper Canada, we sympathize with all who "hold the Head," extend the hand of fraternal affection to, and seek friendly co-operation with, all other bodies of Christians, particularly the brethren in the Lower Province, whose representative we rejoice to welcome among us this evening, in the person of our beloved brother, the Rev. H. Wilkes.

Moved by the Rev. H. Wilkes, of Montreal, and seconded by the Rev. J. Nall, of Burford.

3.—That the Congregational Academy be now adopted by the ministers and churches of this Union, and that it be affectionately commended to their attention and support, but especially to their fervent and frequent prayers.

Moved by the Rev. A. Lillie, tutor of the Congregational Academy, and seconded by the Rev. T. Machin, of Darlington.

4.—That we regard the acceptance of state assistance for religious purposes as a contravention of the commands of Christ the church's head, as most injurious in its influence on the religious character of those to whom it is given, as subversive of the church's spirituality, and perilous to the truths entrusted to her, and the interests she is charged to promote, as a means of division among those who should be closely and affectionately united, as a source of interminable strife in the community—that, therefore, we pledge ourselves individually and unitedly not to accept of it in any form, and affectionately but earnestly entreat our churches and friends, and the friends of evangelical religion, to reject it, should it be placed within their reach.

Moved by the Rev. W. B. Baynes, of Brantford, and seconded by the Rev. J. Climie, of Innisfil.

5.—That having learned with the deepest interest that the English and Scotch Congregational, the Scotch Secession, and the American Congregational and Presbyterian Churches, have set apart the first Monday in January, 1841, as a day of fasting, humiliation, and prayer, to implore the outpouring of the Holy Spirit on the world at large,—we resolve on pursuing the same course ourselves, and also to seek the co-operation of other ministers and Christians, in the exercise of such solemnity; and further, to recommend to the pastors of our churches, that they bring distinctly before their several charges, on the previous Sabbath, the moral and religious state of the world, as preparatory to the special services.

Moved by the Rev. J. Roaf, of Toronto, and seconded by the Rev. W. Clarke, of London, U. C.

6.—That inasmuch as it is recognized by all Christians as a sacred obligation to do all things to the glory of God, and to occupy every talent in his service, this Union affectionately yet earnestly calls upon the members of the churches, and other friends of the Redeemer's kingdom, to realize that the elective franchise is a solemn trust committed to them by Him who is head over all things to the church; and to exercise it not as a means of party aggrandisement, but under a deep sense of responsibility to God.

Moved by J. Wilkes, Esq. of Brantford, and seconded by the Rev. H. Wilson, of Toronto.

7.—That the following ministers and gentlemen be the officers and committee of this Union for the ensuing year, with a special charge to undertake large things, and a distinct assurance that in so doing, we and the churches will follow them.—*Treasurer*, J. H. Price, Esq.—*Secretary*, Rev. A. Lillie.—*Committee*, Rev. Messrs. Baker, Clarke, Denney, Machin, Nall, Roaf, Wastell, Harris, Climie; also,

Messrs. Outram, R. Wightman, Downing, Mickle, Moyle, Howard, Pringle, Field, Sumpter, Wickson, Bywater.

On Friday morning at ten o'clock a solemn service was held on occasion of the opening of the Congregational Academy, when the Rev. A. Lillie, tutor, delivered an appropriate and elaborate address on the nature and importance of ministerial education. The Rev. W. P. Wastell, of Guelph, delivered a suitable charge to the students on the course of study proposed, and on the manner in which it should be pursued. Both of these discourses, at the request of the Union, are to be preserved in the library of the institution. The devotional services were conducted by the Rev. Messrs. Wilkes, Roaf, and Machin.

According to appointment, at one o'clock, the ministers and delegates of the churches proceeded in a body to the Government House, to present the following address to his Excellency the Governor-General, which was read by the Rev. T. Machin, chairman :—

"To his Excellency the Right Honourable Charles Poulett Thomson, one of Her Majesty's Most Honourable Privy Council, Governor-General of British North America, &c. &c.

"May it please your Excellency: We, the ministers and delegates of churches belonging to the Upper Canada Congregational Union, avail ourselves of this our first opportunity to assure your Excellency of our heartfelt allegiance to her Majesty, and of our confidence in your Excellency's administration of this government. We observe in our neighbourhoods, and are bound to acknowledge, a revival of hope that calls for gratitude, as well to the sovereign, who has taken effectual measures for the salvation of this country, as to that higher Power, by whom your Excellency was induced to leave your station in the parent state, and assume the responsibilities, toils, and annoyances necessarily belonging to the reformer of Canadian abuses.

"Your Excellency may be confident that the good within all denominations seek from Almighty God that you may enjoy the honour of having procured for this young community order and liberty, and for our beloved sovereign and father-land an escape from vexation and dishonour.

"We express these sentiments with the greater freedom, because we cannot be suspected of seeking personal or party aggrandizement. We ask not—we could not accept—any portion of the public property, or any distinctive civil privileges.

"The purposes of the heart, not the enactments of law, are the source of really Christian contributions, and beyond exemption from the interferences of power, there is nothing that religion can receive from states.

"We trust that your Excellency will excuse our utterance of those views, in consideration of the character of the present times, in which nations are agitated, and governments troubled by ecclesiastical claims,—and more perhaps in this province than any where else. Though unable to acquiesce in any other than the Christian arrangement for the support of religion, we thank your Excellency for your endeavours to make an equitable settlement of such questions amongst us; for we are well convinced, that till this province attain religious equality, it cannot enjoy religious peace.

"We beg permission to commend to your Excellency's attention the cause of education in this country. Knowing, as we do, your enlightened views upon the subject, we hope that the state of the common schools, and of the unemployed (or rather misapplied) endowment provided for them, will meet your notice. That your plans would be liberal and efficient we feel assured.

"We shall not fail to pray for the full success of your Excellency's mission to this country, your happy return to your and our native land, and the lasting commendations of the sovereign and the empire on your enlightened and generous efforts.

"In every respect, Sir, may God make you to prosper."

His Excellency received the body in a very condescending manner, and returned to their address a most gracious reply, as follows :—

“ Gentlemen : I beg to thank you for your address, and to assure you of the gratification which it affords me to receive your testimony to the improved state of public feeling in your respective neighbourhoods.

“ I assure you that I feel deeply the importance of the subject of education within these provinces, and I trust that, with the assistance of the legislature, it may be in my power to provide for this most pressing want.”

On Friday evening a large and respectable company took tea in the school-room under the chapel, when catholic and effective addresses were delivered by the chairman, the Rev. J. Roaf, the Rev. Messrs. Lillie, Ryerson, Combe, Wilkes, Jennings, Wastell, Clarke, and J. H. Price, Esq. The interest of the evening was increased by occasional pieces of sacred music. Prayer being offered by the Rev. S. Harris, the meeting separated at ten o'clock.

These anniversary services were concluded on Lord's day the 13th instant, when discourses were delivered in the chapel, Newgate Street. In the morning the Rev. W. B. Baynes preached from Luke xxiv. 26. In the afternoon the ordinance of the Lord's Supper was administered, when addresses were delivered by the President, the Rev. W. Hayden, W. Clarke, and T. Machin. In the evening the Rev. S. Harris preached from Eccl. iii. last clause 15th verse. The closing prayer having been offered by the Rev. J. Roaf, the brethren separated, hoping on their return to their several charges to realise the fruits of their united consolations and efforts in the increase of their own devotedness, and in the prosperity of their Master's cause.

#### REVIVAL OF RELIGION IN THE PRINCIPALITY OF WALES.

A remarkable work of God has, during the past year, been carried on amongst the Congregational churches of the principality. Of this delightful fact we have heard at various times, but have never been able to procure till recently any specific information; and we exceedingly regret, that even now the facts that we have to relate do not take a wider range, and present a more complete view of the present happy state of our sister churches. Separated from us, not so much by distance as by language, the English Independent churches in general know more of the state of their brethren in Canada—aye, of their very antipodes in Australia, than of the history and proceedings of their ancient British brethren throughout Wales. The fault of this isolation lies at the door of those gifted Congregational brethren in Wales, who can write the English language with eloquence, and yet allow their Saxon brethren to hear little of their churches and institutions, excepting when they need their pecuniary aid. This is alike impolitic and unbrotherly. Were we learned in Welsh, their journals, written in that venerable language would furnish us with much of the intelligence we crave; but as the curse of Babel rests upon us, we must intreat our brethren, if they wish to join in the fellowship of the English churches, to communicate to our pages, which are always open to them, such information as shall awaken the sympathies, the prayers, and thanksgivings, of our brethren on their behalf.

The communications respecting revivals, now before us, state that such has been the concern in the churches of South Wales, during the last summer, that one church has received sixty new members; a second, seventy; a third, one hundred; a fourth and fifth, a hundred and twenty each; and a sixth, about two hundred and fifty!

The following passages are extracted from a letter written by an intelligent, consistent, and influential minister, who, though in his sixty-second year, is now more active and useful than at any previous period of his life. They will show the causes



which have led to the happy extension of his own church, and, *cæteris paribus*, will explain the work of God in other places.

"Before the revivals, great exertions had been made to promote temperance. These had produced a great change in the manners of the young men in the neighbourhood.

"Great attention had been long paid to the Sunday schools, which were in a flourishing condition, when God visited us in his mercy. We have devoted one Sunday in every month, during the last twenty years, to catechise the children in our schools. These services were very useful to the children, as they now testify, though not attended with visible good effects at the time.

"Last winter there was a feeling of deep compassion in the church for the scholars, and for the unconverted people in the neighbourhood. Very frequent and special prayers were offered on their behalf. We invited them to attend particular meetings, in order to converse with them. The church and myself freely made known to them our concern for them; and earnestly and affectionately warned them of their awful state. I, as a poor, unworthy minister of Christ, felt much anxiety, and tried to preach as plainly and pointedly as I could. I used to preach from such texts as these: 'See that ye refuse not Him that speaketh,' &c. Some began to regard my ministry as legal. However, God condescended to bless it.

"Soon after that, Mr. ———, of ———, visited us on his way home from Liverpool. We had his assistance in holding special services. The services were very useful. A great impression was made on the congregation. Ten, or fifteen, soon after joined the church, most of whom were children of religious parents. The outward moral character of these had been previously good, though their hearts had not been touched.

"Sunday, the 9th of August, will never be forgotten by me. Never shall I cease to praise God most humbly for it. My two sons, James and Morgan, preached that day at Beulah. There was something of a very uncommon nature in the congregation. I myself went to preach at a private house in the vicinity: I found it crowded. One of the officers of the church commenced by prayer. During his remarkably fervent and humble prayer, nearly the whole of the congregation was silently weeping: I then preached on the immortality and worth of the human soul. I felt extraordinary solemnity in my soul. A hymn was sung after the sermon; and while the last stanza was singing, a young man who had lately been under great conviction, and who was now unusually excited, audibly cried out, *Deolch am Rydd-did!* (Thanks to God for liberty!) In less than five minutes after, the whole congregation was in tears, invoking and praising God. For two hours they remained in the place, as if unable and unwilling to leave the place of glory and power. These holy feelings continue: their views and convictions of sin are very scriptural: it is the only hope of their souls for acceptance with God. Hundreds attend each prayer-meeting. Last Sunday was our communion at T——: it was computed that 3000 persons were present, though our population is thin; the chapel could not contain the third part of them. May the hand of the Lord rest in the mountain till the whole country is brought into safety under the wing of the Divine Redeemer! During the last six weeks more than 200 have joined the society. Praise Jehovah! His kingdom is come.

"I tremble lest the enemy should come in like a flood. But my humble, daily prayer is, that the Lord, with his almighty arm, may uphold them to the end; and that they may be useful in the vineyard of Christ, when many of us shall be silently sleeping in the dust of the valley!

"Mr. J——, of F—— C—— received to the communion of the church on the same Sabbath, 60.

"At K——, where the Chartists rose, 109 were received to church-fellowship between January and August."

### A COURSE OF MONTHLY LECTURES ON PUSEYISM AT NEW BROAD STREET, LONDON.

This Lecture was established in the year 1672, and was delivered at Pinner's Hall, in Broad Street, every Tuesday morning throughout the year. It was removed, in 1778, to the Meeting House in New Broad Street; and is now continued as a Monthly Lecture, on every Tuesday morning succeeding the first Lord's day of every month; the service commencing at twelve o'clock.

Its professed design, at its institution, was to *maintain the doctrines of the Protestant Reformation against the errors of Popery, Socinianism, and Infidelity*. The revered names of Bates and Howe, Owen and Manton, Baxter and Mead, were among the first lecturers; and the same principles of the Christian faith which they maintained have been uniformly exhibited and defended by their successors.

It is proposed, during the year 1841, to commence, and, it may be necessary through another year, to carry on a course of Lectures on those principles of Evangelical Protestantism, which are opposed not only to the Popery of Romanism, but to that more specious, though less consistent, Popery of modern Protestantism, usually designated, of late, by the conventional term, *Puseyism*.

It is hoped that this course will be the means of exciting attention, especially amongst Protestant Dissenters, to those essential doctrines of the Reformation, which are at once the glory and security of the Protestant cause. It must be obvious to all who reflect on the subject, that these doctrines are peculiarly assailed by many advocates of modern Anglican Protestantism. Sentiments are widely propagated respecting the insufficiency of Scripture, the claims of tradition, the nature of religion, the efficacy of sacraments, and other subjects, which lamentably prove that the cause of genuine Protestantism has enemies within the pale of the National Church, more hostile to the interests of truth, and more conducive to the advancement of Popery, than the active efforts of the avowed supporters of the Roman church! It is desirable and necessary, that on these points there should be an acquaintance with the great principles involved in the controversy, amongst all inquiring and intelligent Protestants; that in every section of the true church the disciples of Christ may "stand fast in the liberty" of the Gospel, and "not be entangled with the yoke of bondage."

The first of this series of Lectures will be delivered at New Broad Street Meeting, on Tuesday morning, January 5th, by the Rev. John Clayton, M.A.: the subject—"The sufficiency of Scripture as the only and the authoritative rule of faith and practice." He will be followed by Dr. J. P. Smith, Dr. Fletcher, Dr. Burder, Mr. George Clayton, and Mr. Binney.

We intend to insert the subjects of the succeeding Lectures in our list from month to month.

### OPENING OF NEW CHAPELS.

NEW INDEPENDENT CHAPEL, INGATESTONE, ESSEX.—On Thursday, October 22, 1840, the new Independent Chapel at Ingatestone, erected for the church and congregation under the pastoral care of the Rev. Benjamin Hayter, was opened for divine service. Two excellent and appropriate discourses were delivered on the occasion: that in the morning, by the Rev. Alexander Fletcher, M.A., of London; that in the afternoon, by the Rev. John Hunt, of Brixton Hill, Surrey. The devotional parts of the services were conducted by the following Independent ministers of the county:—Smith, of Brentwood; Thornton, of Billericay; Temple, of Rochford; Fletcher, of Southend; Law, of Writtle; Bateman, of Abbott's Roothing; and the minister of the place.

Though the day was very unfavourable, the congregations were numerous and respectable; and the collections after the services amounted to £56. 8s. The chapel is erected at the entrance of Ingatestone, near the site of the old meeting, on ground given by the venerable Benjamin Hogg, and is a very neat substantial gothic structure, forty-five feet by thirty-three, with a vestry twenty-two feet long by ten, and will accommodate four hundred persons. The cost of the building, pewing, &c. &c. (exclusive of the materials of the old chapel,) is about £600. Mr. Fenton, of Chelmsford, the architect, has given to his friends and the public an additional proof of his good taste, and strict regard to economy in this erection.

**OPENING OF NEWLAND CHAPEL, LINCOLN.**—The above place of worship, erected by the congregation under the pastoral care of the Rev. S. Bergue, was opened for divine service on Thursday the 26th of November. The chapel formerly occupied by Mr. Bergue being ineligibly situated, and having been twice enlarged within a few years, and still proving inadequate to the wants of an increasing congregation, it was deemed expedient to erect a more spacious edifice in a central part of the town. A site having been obtained, the friends of the cause entered into a liberal subscription, which justified the immediate commencement of the undertaking. It was likewise resolved to erect a spacious school-room, for the accommodation of four hundred children, who, in addition to Sabbath tuition, should have the advantage of daily instruction on the British and Foreign system. The whole of the plans were prepared by Mr. Fenton of Chelmsford, and the buildings are handsome, gothic structures, forming an ornament to the vicinity in which they are erected. The opening services were highly interesting. Dr. A. Reed, of London, preached in the morning; Rev. J. Sibree, of Coventry, in the afternoon; and in the evening, Dr. Raffles addressed a crowded congregation. On the following Sabbath, the services were resumed, and impressive discourses delivered by Dr. Vaughan and Rev. E. Prast, of Northampton. The collections, including the proceeds of a sale of fancy articles, amounted to £250. Added to the sums previously contributed, the total subscriptions will realise the handsome sum of £2500. The entire outlay will be nearly £4000. The chapel measures seventy-two feet by forty-eight, and will accommodate upwards of a thousand people. It is gratifying to know that the chapel formerly occupied by Mr. Bergue's congregation is not to be relinquished: an agent from the Home Missionary Society has been appointed, and will commence his labours on the first Sabbath in January.

**NEW INDEPENDENT CHAPEL, WITHAM, ESSEX.**—The Congregational church in this important town has existed for more than a century, and its ancient meeting-house, though respectable in its locality and associations, had happily become too small for the numbers who were anxious to attend on public worship there. They accordingly resolved to take down the old place of worship, and to erect a more spacious chapel on the same site. This has been happily effected at the cost of nearly £2000, besides the old materials. This sum was completely raised before the chapel was opened, so that, greatly to the credit of the voluntary principle, there was no collection on the day of opening, the new building not being in debt.

The service took place on Thursday, December the 10th. The Rev. Robert Bushy, of Maldon, commenced the service by prayer, Rev. J. Carter, of Braintree, read the Scriptures, and prayed. The Rev. Dr. Harris, of Cheshunt College, preached a powerful and excellent sermon, and the Rev. J. Raven, of Hadleigh, concluded the morning service. In the evening, the Rev. D. Smith, of Brentwood, read the Scriptures, and prayed, and the Rev. John Clayton, M.A., of London, preached an appropriate and useful sermon, and the Rev. J. Whitby, of Ipswich, concluded the services of the day by thanksgivings and prayer.

Their esteemed pastor, the Rev. R. Robinson, entered upon his present charge, sixteen years ago, upon the death of the venerable Samuel Newton, whose praise for

learning, and vigorous eloquence is in all the eastern counties. Mr. R.'s position was one of difficulty, but we sincerely rejoice that the faithful preaching of the Gospel has been honoured with such success, and cordially congratulate our brother that he now occupies a chapel that will accommodate 1000 persons, an audience such as the classic strains of his predecessor never gathered.

NEW INDEPENDENT CHAPEL, WYMONDHAM, LEICESTERSHIRE.—On Wednesday, the 25th ult., a new Independent chapel was opened at Wymondham, Leicestershire. The origin and progress of the congregation, for whose use the above chapel has been erected, are deeply interesting. The building of the chapel, and the whole of the arrangements connected with it, have devolved on the Rev. James Roberts, of Melton Mowbray, by whose zealous exertions the interest itself was first raised. Mr. Roberts commenced preaching at Wymondham, in February, 1839, in a house hired for the purpose, in which service was conducted for a few weeks, until the number of hearers having increased, a commodious barn was obtained, where worship was regularly performed up to August last, when the congregation adjourned to a school-room, which had been built, and is now connected with the chapel. During this time, the pulpit was supplied by several students from Coward and Highbury Colleges, and other ministers from the surrounding counties, under whose preaching the congregation has rapidly augmented. On the 21st of May, 1840, the foundation-stone of a new chapel (which was absolutely necessary to accommodate the people) was laid by the Rev. James Roberts, who delivered an appropriate address to a numerous audience, illustrative of the principles, objects, and desires, of the Congregational body of Dissenters. The edifice, which is now completed, is very elegant and commodious, being forty feet by thirty-six, with a school-room adjoining, of thirty-nine feet by ten: it is situated on elevated ground, near the centre of Wymondham, and is quite an ornament to that respectable village. At the opening, which took place on the 25th ult., two excellent sermons were delivered; in the morning, by the Rev. Dr. Reed, of London, and in the afternoon, by the Rev. H. L. Adams, of Newark: the devotional services were conducted by several ministers from the neighbourhood. The services were of a most interesting kind, particularly the sermon of Dr. Reed, which was suited to his high reputation, and characterized by depth of thought, and a chaste and impressive style. The congregations, consisting of persons from Melton, Leicester, Oakam, Loughborough, and neighbouring villages, were respectable, numerous, and attentive, and the collections highly liberal. Between the two services, a party of fifty-seven ladies and gentlemen sat down to an excellent and well-served dinner, provided by Mr. Birtchinwell, of the Angel Inn. After dinner, Mr. Roberts gave the history of the cause established at Wymondham, and then presented a very valuable Bible to the son of Mr. Tims, (that being the only acknowledgment he would receive for the use of his barn) accompanied with some touching remarks to father and son. The scene was very affecting, and was followed by a beautiful and useful speech from Dr. Reed. On the following Sabbath, the pulpit was again occupied, in the morning, by the Rev. Mr. Berry, from Lancashire, (who is now preaching at Wymondham, with a view of settling,) and in the evening, by Mr. Roberts. The congregations were extremely good, especially in the evening, when the chapel was crowded; and the proceeds of the collections of Wednesday and Sunday amount to the very liberal sum of forty-seven pounds. The cause which has thus been established, has every encouraging prospect. Already good has been done, and much greater is anticipated. The respectability and number of the inhabitants of Wymondham, and its position in the midst of many populous villages, render it an important sphere of labour, while the increasing congregations, and the interest they manifest in the new cause, afford every reason to expect that it will flourish.

## BRIEF NOTES ON PASSING EVENTS.

IN entering upon this new department of our labours, we do not undertake a summary of the political events of each successive month, but only propose to glance at those national affairs which bear upon the interests of our common Christianity, or which affect the principles, proceedings, or position of the Nonconforming churches of the empire.

The inhabitants of CHINA have now upon their shores a formidable British armament, that probably, before this, has confounded their self-complacent arrogance, and convinced their venal mandarins that a humane and righteous policy is indispensable to their future security. We rejoice to observe that the missionary Gutzlaff is acting as interpreter to our commanders, who have taken possession of the Island of Chusan, as we anticipate that he will possess an influence favourable to the common interests of humanity and the kingdom of Christ.

The fate of EGYPT affords a striking illustration of the prophecy of Ezek. xxix. 15, "that it shall be the basest of the kingdoms: neither shall it exalt itself any more amongst the nations;" while the awful sacrifice of life at the bombardment of St. Jean d'Acre shows what fearful guilt those unprincipled statesmen have incurred, who, by their diplomatic trickery, drove the allies to this sad appeal to arms.

FRANCE has been occupied with the funeral honours of her grand Emperor; but it has been well observed, that this pageant came too late for a funeral, and too soon for a commemoration. Happy will it be if Lord Palmerston's philanthropic wish should be realised, and the old animosities between England and France be buried in the tomb of Napoleon.

At HOME the public mind has been occupied with the happy birth of a Princess Royal, and a spirit of loyal thanksgiving has been witnessed in all parts of the Empire. The privileges of free prayer enabled the Nonconformist churches to give expression to their lively gratitude in public thanksgiving to God, while the National Church was waiting for the result of the joint labours of the Primate and Queen's Printer.

By the way, the Court Circular announced that "On Thursday, December 15th, at three o'clock, the ceremony of *churching* the Queen was performed in her Majesty's private apartments in Buckingham Palace, by his Grace the Archbishop of Canterbury. There were present *only* his Royal Highness Prince Albert, the Duchess of Kent, the Lady in Waiting, and the Deputy Clerk of the Closet."

Now "*churching*" we always thought was returning thanks *in the church* after any signal deliverance. "The woman shall come into the church," says the Rubric, "and then shall kneel down in some convenient place, nigh unto the place where the table standeth, &c." As we believe that there may be a church in a house, we do not complain of her Majesty's convenience being consulted, but we happen to know that fourteen clergymen have complained to the Poor Law Commissioners of the great hardship to which many poor members of the Church of England, resident in union poor houses are exposed. And the first is, when a woman is recovered from child-birth she cannot return thanks to Almighty God, "As the service prescribed by the Rubric cannot be performed except in a church, to which she is not allowed to repair, and is thus deprived of the means of fulfilling a very essential duty." Surely the dispensing power exercised on behalf of the Sovereign might also be extended to her poor subjects, and as a union poor house is held to be sacred enough for a clerical chaplain to minister in, so before the congregation here assembled this service might be performed.

His Royal Highness Prince Albert has, much to his honour, obeyed the laws and registered the birth of his royal daughter like a good subject; we suppose we shall

not again see upon church doors the printed assurance of the clergy that this duty is not necessary to those who baptize their children at church.

On the day that Mr. John Thorogood was liberated from Chelmsford gaol, Mr. Baines, a respectable townsman of Leicester, was on a similar process for *church rate*, taken to prison. His case has been argued, upon merely technical grounds, before the Court of Queen's Bench, and then before the Lord Chancellor, but without success; and that gentleman must now remain incarcerated till he is forced by suffering to do what in his judgment and conscience he believes he ought not to do, or until tardy legislature shall confirm the resolution of the House of Commons and abolish church rates.

Little cause have the church ascendancy party to rejoice at successes like these; they will only provoke a more determined spirit of resistance, and cause reprisals to be made in many a parish where church rates have hitherto been unresisted.

The spirit of domination, as inseparable from church establishments, has manifested itself in the town council of EDINBURGH, in their refusal to elect to the office of Lord Provost, Mr. Adam Black, an able and much respected gentleman, for many years treasurer to the city, and acknowledged by all parties to be eminently qualified for the civic chair, because forsooth he is a Congregational Dissenter!

This practical repeal of the Test Act, and some similar proceedings in one of the wards of Glasgow, have caused a fire, that has long smouldered, feeding upon other acts of contempt and insult, to break forth into a flame, which will be seen and felt throughout all Scotland. Public dinners have been given in both cities to the Dissenting gentlemen who have been thus insulted, on which occasions the Rev. W. L. Alexander and the Rev. Mr. King delivered speeches, which, for talent, temper, and high Christian principles, were worthy of their characters.

The Central Board of Dissenters in Scotland have published a manly statement of their grievances, and of the course they intend to take. We have not time nor space to go into that question now, but we entreat our brethren to make the town-clerk of Ephesus their adviser, and "do nothing rashly." At the same time, the truth of a sentiment uttered by our Canadian brethren, becomes more obvious every day, that "there must be religious equality before there can be religious peace."

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#### ANSWERS TO CORRESPONDENTS.

We have to acknowledge Communications from the Rev. Drs. Redford—Reed—Matheson—Vaughan—Young—and Fletcher.

From the Rev. Messrs. D. E. Ford—J. Galloway—O. T. Dobbin—J. Roberts—J. K. Foster—J. Godwin—A. Wells—R. Ashton—T. W. Jenkyn—C. N. Davies—J. Gregory—J. Richards—Thos. Coleman—B. Hayter—J. A. Cooper—J. Bulmer—J. J. Freeman—R. Robinson—J. B. Bergue—George Taylor—J. C. Brown—R. H. Shepherd.

And also of Messrs. George Bennet—John Thorogood—J. E. Ryland—W. H. Dyer. A. C. T.

We regret to postpone several articles of intelligence until our next.